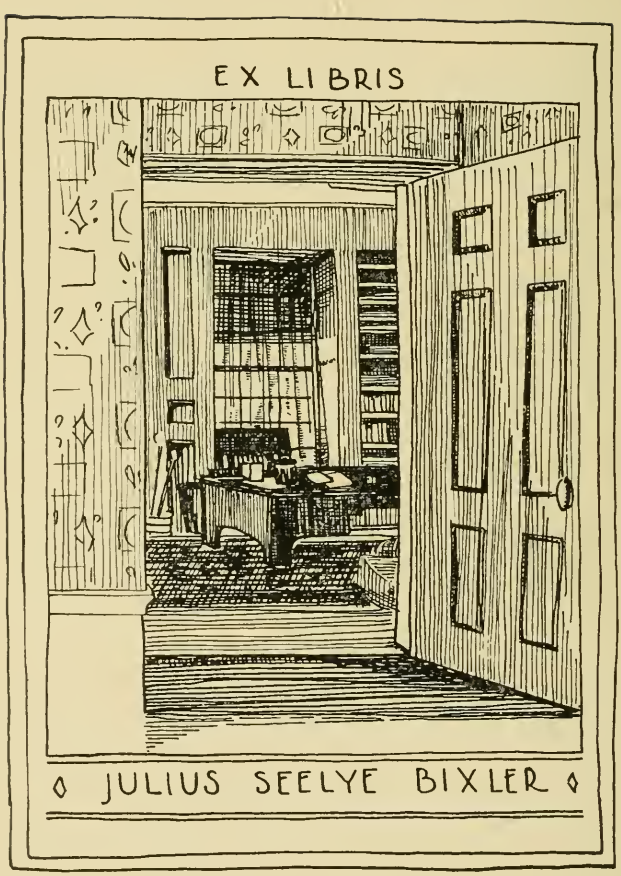
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OUR TASK IN INDIA

SHALL WE PROSELYTISE HINDUS OR EVANGELISE INDIA?

BY

BERNARD LUCAS

AUTHOR OF 'THE FAITH OF A CHRISTIAN,'
'THE EMPIRE OF CHRIST,' ETC.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of Gehenna than yourselves."—MATT. xxiii. 15.

"But go thou and publish abroad the Kingdom of God."—LUKE ix. 60.

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PREFACE

The responsibility of England for the true welfare and prosperity of her Indian Empire is one which is being increasingly recognised; and, as an essential part of that welfare, the responsibility of the Church of Christ for the religious well-being of our Indian brethren is being pressed upon the various branches of that Church with a growing urgency. There is, however, at the same time, a tendency on the part of an increasing section of the Church to criticise both the nature of the undertaking, and the methods which are being employed in its prosecution. A closer acquaintance with Indian religious thought on the one hand, and a more intimate knowledge of the character of missionary work on the other, coupled with a growing dissatisfaction with dogmatic Christianity, are producing in the minds of many suspicions as to the necessity, and doubts as to the wisdom of our Indian missionary enterprise, which, though not very well defined are

affecting that enthusiasm for the cause, and that intense conviction of its necessity, without which it can never be carried to a successful issue.

The object of this book is to give a fresh presentation of Indian Missions, which it is believed is more in accord with our modern thought and feeling on the subject, and to offer suggestions for its more effective working, so that the missionary enterprise may be more firmly established in the heart and mind of the Church. The keynote of the whole presentation is the distinction between two conceptions, the old and the new, which may be described, with sufficient accuracy for the purposes of contrast, as Proselytism and Evangelism. The mere names, however, are of no importance, and their accuracy may be easily called in question. It is the different attitudes assumed by the missionary body, according as the one or the other conception dominates the thought, which are of supreme concern. The real distinction is not one which can be adequately realised except by following those attitudes through the various branches of missionary work. The author's position on this question could have been described in a sentence, but it could only be properly explained in a book.

In endeavouring to make his meaning clear,

there has all along been the fear of appearing too dogmatic. He has tried to avoid this as far as possible, but he is conscious of having failed. It should be remembered, however, that while dogmatism is always emphatic, emphasis is not necessarily dogmatism. It is almost impossible to write on a subject upon which one has strong and definite convictions, without appearing to occupy the position of the superior person who knows all that there is to know, and regards that which he does not know as not worth knowing. The author disclaims any pretensions in that direction. He is conscious of a limitation of vision and an inadequacy of knowledge which may seriously interfere with that true presentation of the case which is needed. The necessity, however, for some presentation on the lines indicated has forced him to write, and the desire to make the position clear has compelled him to run the risk of appearing too dogmatic. He has no wish to separate himself from the great missionary body to which he belongs, nor any intention of pleading not guilty to any charge of proselytism which may be brought against that body. The charge may probably apply to some missionary methods, but it does not apply in any degree to the spirit which animates the missionary

body. It is doubtless not always easy to distinguish between some of the results of their labour and proselytism, but their labour itself is inspired not by the proselytising, but by the evangelising spirit.

The opinions here expressed are merely those of an individual missionary whose experience is limited in its range, and whose grasp of the situation is necessarily partial. They are based, however, upon a quarter of a century's work in India, and are the result of long and earnest thought upon the various questions raised. They need, as they will doubtless receive, the criticism they merit, and one may perhaps hope the endorsement of other more capable and experienced missionaries. The book is sent forth with the one supreme desire of making the missionary work in India more effective for the good of our Indian Empire, and more worthy of the cause of Christ.

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CHAPTER I

PROSELYTISM OR EVANGELISM?

THE missionary problem in India, which confronts the Church of Christ, is by far the greatest task to which she has hitherto set her hand. This is due not to the extent of the field to be evangelised, but to its nature; not to India's millions who need to be reached, but to India's religious mind and soul which need to be touched. The missionary problem in India presents peculiar difficulties which need special treatment, because India is a contributor, and a very great contributor to the religious evolution of the race. The Hindu's religion, whatever it may be, is not something which he has obtained from outside, but something which he has developed from within. It is as much a part of him, as his brain and heart are a part of his physical frame. It should never be forgotten that India has produced religions, she has never accepted them. If India's religious vitality therefore is to be improved, it can only be by means of nourishment adapted to its religious

constitution, which it can absorb and assimilate, not by any surgical operation which is dangerous, if not fatal, to the life which is sought to be developed. Her history shows that Proselytism, pure and simple, has been a failure as far as India herself is concerned. Hindus may be proselytised, as indeed they have been, but India never.

In contemplating the missionary enterprise of the early Church, we are apt to forget that the Christianity which was propagated in the Gentile world was itself in the process of formation, and that in that process the religious thought and feeling of the Gentiles made their own definite contribution. If the Church's first great missionary was brought up in Jerusalem, it must not be forgotten that he was born in Tarsus, and that it was the influence of Tarsus rather than of Jerusalem, which made him pre-eminently the missionary to the Gentiles. More important still is it to bear in mind that it was not the Jewish proselytism, which had its seat in Jerusalem, but the Christian evangelism which had its seat in the large heart of Christ's greatest apostle, which saved the missionary enterprise from being nothing more than an extension of Jewish proselytism, and transformed it into a continuation of the ministry of Christ. Paul's lifelong conflict with the Judaisers was not merely a conflict as to the essentials of Christianity, it was a conflict also between proselytising methods in the mission-field

as opposed to a true evangelism. Paul's success is just as much apparent in his missionary labours as in his theological polemics. He not only proved his truer perception of the essence of the Christian Gospel by his theological writings, he demonstrated the superiority of his evangelising methods over those of the Jewish proselytisers by the greater success of his missionary labours. Where the Proselytists failed, the great Evangelist succeeded. Paul's Gospel was not only a truer Gospel, it was a Gospel which was more acceptable to the Gentile world. This was almost entirely due to the fact that though his Gospel had a theology and an ecclesiasticism at the back of it, it was essentially spiritual, and the theology and the ecclesiasticism were not confined to the Jewish mould. Both in fact were in the process of becoming, and Greek influence can be traced in each.

If in place of the Jewish influence of the first century, we put Western theological and ecclesiastical influence, the conditions of work in India to-day, which confront the modern missionary, are not very dissimilar from those which confronted Paul as he entered upon his great task of turning to the Gentiles. The supreme question, indeed, which the Church of Christ has to face in regard to its mission to India, is the same sharp contrast between Proselytism and Evangelism which met the great Apostle. Is the Church to regard its missionary enterprise in India as the proselytising

of Hindus, or the evangelisation of India? In other words, Is our message of Christ to India to be confined within Western theological and ecclesiastical moulds, as it was once in danger of being confined within Jewish moulds, or is it to be a message of spiritual life, free to be cast in fresh moulds which Indian religious thought and feeling are able to provide? The final success or failure of our Indian Missions turns upon the answer the Church is prepared to give to this vital question. It may be frankly avowed, at the outset, that the object of this book is to reiterate, even to the point of weariness, that our true task in India is not to proselytise Hindus, but to evangelise India.

To many, doubtless, there is no very clear distinction between the two terms. The attempt to draw a distinction will appear more or less of a verbal quibble. The two, it will be said, may be defined in different terms; but when all is said and done, the things remain the same, whatever names may be given to them. It may be well to point out, at the beginning, that to the Church's Master the two appear to have been as far asunder as the poles. He, to whom we are accustomed to attribute the great commission to evangelise the world, was the very one who in the most scathing terms that could be used, denounced the religious leaders of his day "who compassed sea and land to make one proselyte," and declared that the

result of their labour was to make the proselyte "twofold more a son of Gehenna than themselves." The repugnance here so forcibly expressed to anything savouring of proselytism, coupled with Christ's practical abstention from any ministry save to the lost sheep of the house of Israel, are sufficient to show that whatever commission He may have given to His disciples, it certainly could not have been one to proselytise. It is to the spirit of Christ, rather than to any direct command, that the missionary enterprise of the Church is due. It is therefore rather in the direction of the spirit of Christ's own ministry that we must look, if we desire to understand the true difference between Proselytism and Evangelism. The first, it is not too much to say, is abhorrent to the spirit of Christ, while the second is the direct outcome of the possession of the same mind which was in Christ Jesus.

It needs a delicate sensitiveness of soul to appreciate the real distinction between the two conceptions, for it is in the spirit rather than in the manner, in which the undertaking is carried out, that the true difference consists. Any attempt at a formal definition is apt to end in a failure to fix that elusive, but essential, principle which differentiates the one from the other. Proselytism, as regards both the origin of the term and of the idea, is distinctly Jewish, while Evangelism is as distinctly Christian. To the Jew, religion was

essentially a national affair. His nation was the chosen people. Jehovah was peculiarly the nation's God. Judaism was incapable of becoming a missionary religion, because the Jew was too exclusive in his religious ideas. The missionary idea, therefore, can only be found in Judaism in the form of a proselytism which desires to impose its yoke upon outsiders, in order that its own glory may be the greater. Judaism would admit the outsider into its fold, but only on the condition that he cut himself off from his own nation and became a part of the Jewish nation. It had no concern with any religious life which the outsider might possess, for the only religious life which it recognised was within the elect congregation of Israel. Its propaganda, therefore, was undertaken primarily, if not exclusively, in the interests of Israel, not in the interests of the outside nations. Salvation and acceptance with God were to be found only within Israel. The proselyte, therefore, had to enter within that select enclosure before he could hope to be accepted of God. It was only as a son of Abraham, by gracious adoption, that he could acquire the right to regard himself as one of the chosen people. Peter's declaration of faith after his visit to Cornelius—"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is acceptable to Him"—is essentially a Christian and not a Jewish con-

fession. The Jewish conception was embodied in the idea that outside Israel there could be no salvation. It was this conception which caused the difference in the early Church between Paul and the Judaisers. In its dealing with proselytes Judaism emphasised this idea by its insistence that the outsider must become a Jew, with all a Jew's exclusiveness, ere he could be regarded as acceptable to God. Contact with Greek thought widened Jewish thought in later times, but its practice in regard to the admission of proselytes remained the same. The more liberal Jew might recognise the devout Greek as "a God-fearing man," but it was the proselyte only who was recognised as within the covenant. Judaism therefore had no message to other people, but only to its own people. If others wished for its message, they must cease to be outside, enter by the gate of proselytism, and become a part of the Jewish nation. The Jewish proselytiser represented Judaism in its narrowest phase and its most bigoted form. His concern was with accessions to Israel. The proselyte was the captive of his bow and spear, and added to his own and his nation's glory.

We have here certain elements, sufficiently definite and clear, to enable us to indicate the direction in which Proselytism differs from the true missionary conception underlying what is here called Evangelism. In the first place, the dominating idea of the Proselytist is the advance-

ment of his own particular religion. To the Jew, it was Israel, and the glory accruing to Israel from the accessions he could bring, which dominated his propaganda. To the Christian proselytist, it is the Church to which he belongs, and the glory accruing to that Church. This does not of course exclude a real concern for the welfare of the proselyte; but this welfare, both spiritual and temporal, is conceived of and aimed at, through and by means of the religious organisation to which the proselytist belongs. He has comparatively no interest in any result which does not bring credit and glory to his own particular religion. He believes there is no salvation outside the religious body to which he belongs, and therefore his constant aim is to bring the outsider within that select circle. The whole of his propaganda is arranged for the production of that result. In the second place, and as a result of this conception, his efforts are all directed to separate the outsider from the religious thought and feeling in which he has been born and brought up, and attach him to what he makes no effort to conceal is an entirely new and foreign religion. There can in his judgment be no gain to his own religion, without a corresponding loss to the religion from which the proselyte comes. The loss therefore is not something to be regretted, and if possible avoided, it is to be distinctly courted as a defeat of the enemy and a victory

for his cause. In the third place, believing as he invariably does, that his own religion has been finally fixed and determined for all time, he insists on the unreserved acceptance of its creed, and ritual, and organisation. Without such an acceptance on the part of the proselyte, his accession might introduce heresy and schism, and from these unmitigated evils the religion must be scrupulously guarded.

The ideas here outlined represent Proselytism at its best. What it is at its worst need not here concern us. It will probably be felt by many that between Proselytism at its best, and the Evangelism represented in our missionary enterprise, there is very little, if indeed any serious difference; and that the attempt to draw a distinction is futile, as the two are to all intents and purposes one and the same thing. There is a distinction, however, which is as old as Christianity itself, though it must be admitted that the Christian Church has not always recognised the distinction, and the missionary enterprise has not always observed it. It is the growth in true Christian thought and feeling, due to a closer approximation to the mind of the Master, which has led to the clearer perception of that distinction between the two conceptions which has all along existed. If we wish to find out what this difference is, we cannot do better than begin with the mind of the Master as that is revealed

in the conception which dominated His own ministry ; for the missionary enterprise is essentially the continuation of the ministry of its Lord and Master. If there is a real distinction we shall certainly discover it in the case of Him to whom the term Missionary may be applied without impropriety, but to whom the application of the term Proselytist is absolutely impossible.

In contemplating the ministry of Jesus we cannot fail to be struck with the utter absence of anything approaching a proselytising propaganda. Though He adopted the terms and ideas which in Judaism were associated with a narrow, exclusive, and temporal conception of religion, He gave to those terms a new and spiritual signification, which lifted them to that higher plane of religious thought and feeling, where the local and the temporary are lost in the universal and eternal. To the conception of Jehovah He gave the meaning of the All-Father, to that of the Jewish Messiah He gave the meaning of the Universal Christ, the kingdom of David became in His hands the kingdom of God, entrance into which was not limited to the Jew, but was open to those who came, indiscriminately, from the East and the West, the North and the South. The true children of Abraham were not those in whose veins ran the blood of Abraham, but those in whose hearts was the faith of Abraham. He could see in Simon the fisherman the faith of a

new Abraham, the foundation of a mightier and more glorious congregation of Israel. The entire aim of his ministry was the evoking of that latent Divine life within the soul, which he recognised as being the common possession of humanity, only needing the touch of the Divine Spirit, which bloweth where it listeth, to produce that newness of life or spiritual regeneration which gave entrance into the kingdom of God. To Him the kingdom of God was no visible organisation, to which entrance could only be obtained by the acceptance of certain theological dogmas, and submission to certain ecclesiastical rites and ceremonies. It was a new and higher plane of living, into which a man was born by the Spirit of God. His brief ministry was almost of necessity confined to Jews, and He apparently made no effort to gather His followers into any organisation distinct and separate from those already existing amongst His own people. His immediate disciples were a band specially selected for instruction and inspiration, in order that they might carry on His own ministry. It is extremely doubtful whether Jesus Himself ever contemplated the organisation of His followers into that visible Church which has played so important a part in the history of Christianity. There are only two passages in the whole of the Gospels where the word Church is used by Jesus, and the genuineness of both of them is open to question. The

dominating idea in the Gospels is not the Church, but the kingdom of God, and this conception is entirely lacking in any of the characteristics which mark a visible organisation. In His personal dealing with individual enquirers, not two cases resemble one another. If He bids the young ruler sell all that he has and give to the poor, and come take up his cross and follow Him, He bids the lawyer act on the knowledge of God he already possesses, and live. To the woman who was a sinner, and whose spiritual life had been quickened through the revelation of the Divine compassion manifested in Himself, He says simply—"Go and sin no more." In fact, to the majority of those in whom He had evoked a new and higher life, His message would appear to have been—"Thy faith hath saved thee, go in peace."

It may be said that these few cases are quite inadequate as a foundation for determining Christ's conception of what His followers should do in the matter of establishing any organisation for spiritual communion and fellowship, which by virtue of their common relationship to Himself would necessarily tend to become a close corporation, separate and distinct from any other. This may be freely admitted, and it is not here implied that the establishment of the various churches which has characterised the development of Christianity is in opposition to the

mind and spirit of Jesus. Such organisations have undoubtedly been helpful and useful in spite of their manifest corruptions and obvious limitations. The point which is here urged, is that as far as we can judge, from the actual practice of Christ Himself, such organisation occupies an entirely secondary place, and the chief place is given to a ministry to the spiritual life, apart altogether from any demand of a theological or ecclesiastical nature. The theological and ecclesiastical tests and restrictions, which bulk so largely in the history of the Church, are not only absent from the ministry of Jesus, but there is nothing corresponding to them. He felt that He had come that men might have life, and have it in greater abundance, and He was comparatively indifferent as to where and how that life manifested itself, whether, that is, it led to a separation from existing religious organisations and the formation of fresh ones, or not. Of theology, viewed according to the present connotation of that term, the teaching of Jesus has hardly a trace. That He had clear and definite views in regard to God and Man and the relation between them, is of course evident, but that He attached any importance to the formulation of those ideas into a system, there is not the slightest evidence. His ministry, in a word, was a ministry to the religious nature of men. He sought to evoke a response on the part of the Divine Sonship in humanity to

the Fatherhood of God. That once accomplished, everything else which looms so large in the various religions of the world was comparatively unimportant.

If this is a correct description of the essential features of the ministry of Jesus, it enables us to make that discrimination we need between Proselytism and Evangelism. The actual ministry of Jesus gives us the true conception of the missionary enterprise He committed to His followers, and in its entire spirit and methods it is the antithesis of Proselytism. Evangelism is the outflow of that Divine love for humanity which seeketh not her own, rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth because it never ceaseth. Its supreme concern is with the Divine life within the soul, and in ministering to that, it ignores with a Divine unconcern all distinctions of race, and colour, and creed, content not to be ministered unto, but to minister. The evangelist may have a very definite creed of his own, but he never seeks to impose it upon another at the expense of whatever truth there may be in that other's own creed. His chief concern is not the accessions to his own theological or ecclesiastical order which he may gain, but the reception of the spiritual life and thought and feeling which he enjoys, and of which others may be in need. Like his Master, it is his mission

that the people, to whom he goes, may have that more abundant life which has come to the world through the coming of the Christ. He will not cross the road, far less compass sea and land, to make a single proselyte; but he will go to the ends of the earth that he may enrich the spiritual life of the least of Christ's brethren, by the revelation of the Christ-life which he has himself received through contact with the Divine Son of Man. To him Christianity is not one religion among many, the true as opposed to the false, it is the consummation of the religious life itself, the fulfilment of every religious aspiration which has ever stirred the hearts of men. The particular form of it with which he has been associated, and which we call Western Christianity, is to him merely the measure of the Western's capacity for receiving and appropriating the religious thought and feeling, which flow out of that abounding life which came to the world through the Christ of God. As a Western he may be keenly interested in the theological and ecclesiastical moulds into which Christianity has been cast, but as a missionary his chief concern is with the pure gold of religion itself. The acceptance of his own theological views, the advancement of his own ecclesiastical denomination, are matters which he rules out of account in estimating results, and confines his attention to the development by any and every means of a richer, deeper, and more intensely

spiritual life in the soul. His Gospel is not a scheme of salvation or a body of theological dogmas, but the good news of the possibility of richer and fuller life. His success is not in the number of accessions he is able to record in statistical tables, but in the spiritual influence he is able to exert, even though the result of such influence never issues in a single accession. In fact that which the Proselytist may regard as success, the Evangelist may regard as failure, and *vice versa*. Where the mere Proselytist might feel he had finished, the Evangelist would probably feel he had hardly begun.

The attempt which has here been made to discriminate between the two conceptions is more or less of a failure, if definitions are sought for. The true difference can be felt better than described. Proselytism may rise into Evangelism, Evangelism may sink into Proselytism. In our modern missionary enterprise the two coexist side by side, and in some cases Proselytism is almost of necessity the precursor of Evangelism. There are some races who seem only able to enter into the kingdom of God through the gate of Proselytism. They are proselytes first and converts afterwards. The missionary enterprise, however, is never satisfied with the results of Proselytism, because it is essentially Evangelism and not Proselytism. Modern Missions arose out of the Evangelical Revival at the close of the

eighteenth century, and owed their birth not to the then newer theological thought, but to the new spiritual life which that Revival produced. The Evangelical Revival in its essence was not a mere new phase of religious thought, a fresh presentation of theological formulas. It was, as the name implies, a revival or resurrection of religious life. It is possible to look at it as the introduction of a new theology, and under that conception to attribute the revival to the influence of the new thought. This however is an inversion of the facts, a mistaking of cause for effect. It is life which gives birth to creed, rather than creed which produces life. The Spirit of God which is in humanity is ever mightier than the spirit of the age which is but humanity's environment. It is sometimes said that it was the evangelical theology which gave birth to the missionary enterprise, and that it is the decay of that evangelical theology which is responsible for the present decline in missionary enthusiasm. The correctness of the fact and the truth of the inference are both open to question. If any one carefully examines the speeches and writings of the founders of the modern missionary enterprise, he will be struck with the fact that the chief concern of those responsible for its initiation, was not the importing of theological conceptions and correct creeds, but the imparting of spiritual life by those to whom that spiritual life was a veritable experi-

ence. In the days when denominationalism was most pronounced and most antagonistic amongst Christians at home, The London Missionary Society was started with the significant name of THE Missionary Society, and embraced in its constituency members of various and opposed sections of the Church of Christ, whose ecclesiastical and theological differences were sufficient to keep them asunder at home, but whose conception of the nature of the missionary enterprise was such that they could and did unite in work abroad. The bond of union was the common desire to give to the heathen that rich evangelical life of which they were common participators. What they looked for in their missionaries was not theology, but spiritual experience. Most of the early missionaries were destitute of any theological training, but they were most carefully examined as to the reality of their religious experience. While the distinction between Proselytism and Evangelism was probably imperceptible to these men, it was the spirit of Christ and not the passion for Proselytism which moved them to the great enterprise. What was true of the founders has been in the main true of the great body of missionaries who have carried on the work. Their methods have been and still are open to the charge of Proselytism, but they have been led to their task and sustained in the carrying of it out by the same spirit which caused their Master to give

His life a ransom for many. If the emphasis is here so much placed upon Evangelism, it is because the altered thought and feeling of the time demand it, that the missionary cause may be freed from the odium which its identification with Proselytism brings upon it. The missionary enterprise of the Church can only recover its true character by a clear recognition of its distinction from Proselytism, and the adoption of the ideal of Evangelism.

Much of the apathy amongst the more thoughtful people in our churches is due to a Christlike repugnance to anything savouring of Proselytism, from which they instinctively shrink. If the modern Church is to regain its enthusiasm for Missions, it can only be by lifting the missionary cause to a higher plane of thought and feeling. At present, Missions are almost entirely dependent for their support upon those of an older mode of thought who are inspired by the true evangelistic spirit, but whose minds have not yet grasped the higher ideal of Evangelism. They would repudiate pure Proselytism, but they cannot quite understand an Evangelism which is distinct from Proselytism. They have been so accustomed to regard other religions as false and inimical, to look upon Christianity as a body of theological dogma, and the kingdom of God as identical with an ecclesiastical organisation, that they are inclined to view with suspicion any attempt to restate

the missionary cause in terms of Evangelism rather than of Proselytism, as either an endeavour to establish a distinction which does not exist, or as a surrender of the essential truth of Christianity itself. Being of the older mode of thought, their position is quite consistent with that order. It is not until the old is felt to be unsatisfactory that the enthusiasm for the cause begins to flag, and the suspicion enters the mind that the missionary enterprise, when fairly and honestly looked at, is nothing more than Proselytism. There are, however, an increasing number of people in our churches of this type, and unless they can be reached and their enthusiasm enlisted, the future of the missionary cause is gloomy indeed. They represent the outposts up to which the main body is rapidly marching, and the position which the few occupy to-day, will be the base from which the missionary enterprise will have to draw its supplies, both of men and money, to-morrow. This book is specially addressed to those who have left the old position, and whose support of the missionary cause is endangered thereby, or has actually suffered from the growing conviction that the enterprise is an Iconoclasm which they repudiate, and a Proselytism from which they instinctively shrink. The position here taken is that of a frank abandonment of the idea of Proselytism, and a full acceptance with all that it implies of the ideal of Evangelism. The accept-

ance of the evangelical ideal, however, must be followed by such a re-casting of missionary methods as will ensure that both the theory and practice of the missionary enterprise may be one and the same.

CHAPTER II

THE STANDPOINT OF EVANGELISM

The modern missionary enterprise was the result of the Church awaking to a realisation of the fact that in the salvation of the world God is dependent upon Man's co-operation. The famous answer which was given to Carey—"Young man, when God wishes to convert the heathen He will do it without you"—shows how completely oblivious the Church was, not merely to the Great Commission, but to any realisation of this Divine need of human help. There is, however, another side to the question which we are only now beginning to perceive. We have never forgotten that for any true success we needed the co-operation of the Divine Spirit, but we have been to a very large extent unconscious of the equally important fact, that from the foundation of the world God has been working for the accomplishment of this great task, and that He did not wait either for the Church to arise, or for the Church to realise its missionary duty. We have been all along conscious that our efforts needed supplementing by the

work of the Spirit, but have we ever realised that *they must be a continuation of the work which the Divine Spirit has already accomplished*? Have we not proceeded too much on the false assumption that we had to start the work *de novo*? The Church needs another awakening which will enable her to realise that she has to work on lines which have already been laid down, and that unless she follows those lines, instead of co-operating with the Divine Spirit, she may be unconsciously but none the less really working against that Spirit.

While there is a growing recognition that the older conception of other religions was not only inadequate but untrue, and we no longer regard alien faiths as the result of an inspiration which was from below rather than from above, have we sufficiently readjusted our view to recognise them as a part of the great process of salvation which God has been and still is carrying on? Have we adopted the evolutionary conception as a practical working basis in the religious as in the other branches of human development? The study of comparative religion has shown us that religious faith and life have developed, but we need seriously to ask ourselves what is the application of this conception of the evolution of religion to the religious life, both Christian and non-Christian, which confronts us in the world to-day. Do we believe that the process is finished, and that the final type both of faith and life has been reached?

If not, what part have non-Christian religions in the process? This is a question of supreme importance to the missionary enterprise, and we must face it fairly and frankly. If there is no beyond to the religious faith and life which Christianity has produced, then the evolution is complete, and other religions have nothing more than a scientific interest. If, however, the process is still going on, then they may have a very definite meaning and a very important purpose to fulfil.

The standpoint here assumed is that the process is by no means complete, that Christian faith and life have certainly not reached that final type beyond which it is impossible to go, and that we need the contribution which Religion, as evolved under the guidance of the one Divine Spirit in other lands and amongst other races, is able and destined to supply. To the author the whole religious history of the race is meaningless and purposeless, apart from such a conception. The older view considered God's aim and purpose as confined to the production of Judaism, and through Judaism of Christianity. Such a view, however, is no longer tenable the moment we recognise the working of the Divine Spirit in the other great religions of the world. If God has been working in these other faiths His work has certainly not been aimless, nor can the advent of Christianity be regarded as abrogating and nullifying all that He has done outside the sphere of Jewish and

Christian influences. The very variety and distinctions of these other religions are a prophecy of the greater richness and fulness of the religious life and faith that are yet to be. The history of Christianity itself shows that Man's apprehension and appropriation of the revelation of the Divine in Jesus the Christ, have grown and developed through the contributions his religious nature has received from the religious evolution of the West with which it was brought into contact. It matters not though, as formulated systems, the religions of the West have passed away. The intellectual, moral, and spiritual type of life which they evolved, have passed into and become a part of the present Christian religious life and thought of the West. We are debtors to the Greek, the Roman, and the Teuton, not merely in the matter of the type of our Christian theology, but more particularly for the type of religious life which Christianity has produced amongst us. Built into the very structure of our being, are elements which we owe to the working of the Divine Spirit in the evolution of the various religions of the West, ages before Christianity made its appearance. Are we to suppose for a moment that in the still greater religious evolution which has been going on in the East for untold centuries, there are no elements destined to be incorporated in the religious thought and life of the future ?

One of the great lessons which is forced upon

us as we contemplate the great world-process, is the comparative insignificance of the individual apart from his relation to the race as a whole. His true welfare is never isolated from the welfare of his race. His value is determined by the contribution he makes to the development of the special type to which he belongs. God seems to demand, with an inexorableness which often appears merciless in its strictness, the sacrifice of the individual in the interests of the race. The religious life is not outside the scope of this great feature of the law of evolution. He that would save his life must lose it. The individual is a contributor to the type of which he forms a part, and the contribution is levied upon him with a strictness from which there is no escape except under penalties. Personal religion, all important though it is, has effects which go beyond the individual and affect the evolution of the race. The type to which the individual belongs has its determining influence on personal religion. Separation from the type, therefore, can never be effected without some corresponding loss both to the individual and to the race. It is a cutting of the entail and an impoverishment of the estate. There are doubtless many instances in which the gain to the individual more than counterbalances his loss, but unless we are prepared to dispute the working of the general law, these cases must be regarded as exceptional rather than normal. The

religious inheritance of the past, secured to us as we must believe it to have been by the guiding and controlling hand of God, is not something which the individual can afford to despise and throw away as of no value either to himself or his fellows. If in certain instances such a treatment results in gain to the individual, it may entail a loss to his fellows which cannot be lightly regarded.

The standpoint of Evangelism, unlike that of Proselytism, recognises the value of the law of heredity in the religious development of the race. From that standpoint we are able to perceive that the evangelisation of India is a far greater and grander task than the mere proselytising of Hindus. There is a distinct type of religious thought and life in India which God has been evolving through the centuries, and this must be saved both for India and for the world. It is even possible to conceive of a salvation of the souls of individual Hindus and a losing of the soul of India, which would be an irretrievable and incalculable loss to the world. In the light of this fact, for fact it undoubtedly is, the statistical tables of Missions are utterly irrelevant for gauging the true success or failure of the real enterprise of the Church of Christ. What is called the success of Indian Missions may be the failure of the Missionary Enterprise in India as viewed from this truer standpoint, and what is called the

failure of Missions, with which the Church is sometimes taunted, may be its truest success.

We need, however, to discriminate here between the salvation of the soul of India, and the preservation of everything Indian. In the evolution of religious life, as in the evolution of physical life, it is not the varied forms the life assumes which are important, but the quality and richness of the life itself. The forms come and go, sometimes never to reappear, while the life advances in its strength and persistency. It must not be supposed that from the standpoint of Evangelism everything Indian is seen flushed with the roseate hue of healthy life, and that it is concerned with the preservation of the often grotesque forms through which the religious evolution of the soul of India has passed, and in which it is to-day manifested. That would be to mistake the shadow for the substance, to regard the transitory as the real. We are no more concerned with Eastern than with Western forms and formulas. We need to concentrate our gaze on the nature or type of religious life which is the result of the age-long process of religious evolution through which India has passed. The standpoint of Evangelism is easily misunderstood, and even more easily misrepresented. It is sometimes regarded as nothing more than a mission to Hindus conducted on the principle of skilfully dressing up Western dogma in Hindu

clothing, or in giving Hindu names to Western things. The missionary, it is said, must study Hinduism in order that he may present Christianity in terms of Hindu philosophy and religious thought. In short, he must disguise his Western religion so that it may appear to be not foreign but native, on the same principle that some missionaries assume the Hindu garb. Such an understanding is an entire misunderstanding, not merely of the position here stated, but of the whole reason for that position. It cannot be too strongly emphasised that the true standpoint of Evangelism is that of a mission to the soul of India and to nothing less. It is as much, but no more, concerned with Hinduism than it is concerned with any Western "ism." The missionary who fails to get at the heart of Hindu religious life and thought by his study of Hindu religion, and merely confines himself to a knowledge of Hindu "ism," has utterly failed in preparing himself for his task as an Evangelist. To disguise Christianity in Hindu dress is to misinterpret it. He has but succeeded in manufacturing out of European cloth a more or less skilful imitation of Hindu clothing. The true evangelist has not come to India to clothe her, but to feed her. Similarly, the standpoint of Evangelism is often misrepresented, as though it were nothing more than a mission to teach a reformed Hinduism which has certain points of

contact with Christianity. He is represented, or caricatured, as carefully suppressing or slurring over everything in Christianity which is in conflict with Hinduism, and presenting an utterly emasculated Gospel. This is a caricature which fails as much in its interpretation of the aim of the Evangelist, as it does in its conception of the Gospel he believes he has been sent to proclaim. If that were his aim, he would fail to enrich India and only succeed in impoverishing Christianity. If that were his Gospel, it would never have sent him forth.

The true missionary evangelist recognises in India a religious soul of a special type, evolved and nurtured by the same Divine Spirit which has evolved and nurtured his own, though of a very different character. He believes that soul has possibilities of development along the lines already laid down in the course of its evolution, which are of untold value both to itself and to the world. His mission is to minister to it out of the rich treasures of his own spiritual experience, to co-operate with the Divine Spirit in its fuller development. His Gospel is not the announcement of some scheme of salvation, it is the good news of saving power, of spiritual vitality available for all through a mystic union with the Christ of God once manifested under the human limitations of Jesus of Nazareth. He has himself been touched, quickened, regenerated,

through contact with Christ, and like another Philip he seeks out the Indian Nathaniels, that he may ask them to come and see if this is not to them the Christ for whom they have been looking. He believes, however, that before he finds Nathaniel, the Christ has already seen him under the fig tree and recognised his spiritual ancestry.

It is to the development of this intensely spiritual India, with its own distinctive type of thought and life, that the Church of Christ is divinely called to minister, in order that it in turn may minister to the religious life of the world. In the Divine purpose, formed before the foundation of the world, it is surely this India, and not individual Hindus, which occupies the supreme position. It is this India which not only must not be proselytised, but must be saved from being proselytised. It is to minister to this India that God has been training the Church through all the centuries of isolation during which she has been developing, not any intellectual system of theological dogma or ecclesiastical organisation which she is to impose on India, but a spiritual life and experience which she has to share with India. In comparison with this high ideal, the proselytising of Hindus to the theological opinions of the West, and their inclusion within our visible ecclesiastical organisations, are matters of utter indifference. They are the tithes of

mint and anise in comparison with the weightier matters of the Law. They may have a place in the steps by which we arrive at the realisation of our true goal, but when once that goal has been perceived they sink into insignificance. Proselytism at its best may lead on to Evangelism, but we must see to it that it does lead on, and not stop short.

It is with life and not with mere form that God is chiefly concerned. It is with the race and not merely with the individual that the Divine process of religious evolution specially deals. In our concern for the individual we may easily lose sight of the race, quite as truly as in our concern for the race we may lose sight of the individual. In God's great process they are indissolubly united, and what God has joined together let not man put asunder. The Hindu must be saved as a Hindu, he is not saved but lost by making a European of him. He must be saved *for* and not *from* India. He must take his allotted place in the development of Indian religious life, not in the propagation of a Western type. It is sometimes said that we have nothing to do with an Eastern or a Western Christianity, but with Christianity itself, for Christianity knows nothing of such a distinction. It will be time to drop such a distinction, when the Christianity can be pointed to which is not coloured by the influence of race and clime. The Christianity

which is pure and complete will not arrive until each religious type has contributed its divinely appointed quota to the whole. The pure white light of perfect truth is the union of the seven colours, not their extinction. The beauty and glory of the seven have to be perceived and recognised, before we can hope to perceive the white unity into which they blend. Let one be absent, and the whole is not complete. There is an Indian Christianity and an Indian Christian life which have yet to be developed, before we shall understand or enjoy the full measure of that abundant life which the Christ came to reveal. We may have found in Christ our ideal, but it is for the Hindu to find his.

The standpoint of Evangelism is different from that of the older thought, in the emphasis it lays upon the race rather than the individual. This is as much due to an altered theological thought, as to an altered religious feeling. The older thought emphasised the value of the individual to such an extent that his fate, represented as either eternal weal or eternal woe, bulked so largely on the horizon as to overshadow everything else. Every non-Christian soul was regarded as passing in a terrible procession, minute by minute, to an eternal woe which could not fail to arouse compassion and stimulate the Christlike soul to seek and to save the lost. In the presence of such an imminent and awful calamity, any other

thought but that of the salvation of the individual was impossible. The Church, however, no longer believes this. The fuller realisation of what the conception involved rendered its retention impossible. Such a fate for the individual was not only inconsistent with our conception of the Fatherhood of God, it stultified the larger purpose which the history of Divine providence in the world revealed to us. The lines which God has laid down are broader and longer than are consistent with a salvation of the individual to the exclusion of the salvation of the vast majority of the race. We instinctively feel that the Father's solicitude must include the whole family. He may perhaps be willing to sacrifice the immediate happiness of the child in the interests of the welfare of the family, but He cannot sacrifice the family for the sake of the single member. This altered thought leads us further to enquire what God has been doing through the ages for the salvation of the world outside the sphere of Jewish and Christian influence. We cannot believe that He has been unmindful of the far more numerous other members of His family, or that in the education of the few children He has neglected the education of the many. He may have divided the family into classes in the interests of their specific characteristics, but certainly not to educate a few and leave the rest uncared for. He may have been

preparing some for the education of the others, but not at the expense of any education of those others. If He is now summoning some to take their part with Him in the higher education of the rest, He does not expect them to ignore the education He has already given.

As far as we can see, the period of primary education with its divisions into separate classes and class-rooms is over, and He is gathering His children together that they may impart to one another the lessons they have learned, and co-operate with Him in larger issues. The world is coming together, not for conflict but for work, and in that work the education which each race has received will be found to be needed. More important than anything else, however, is the spirit in which they meet. Are they going to meet together as members of a common family, or as distinct and more or less antagonistic races? Are they to meet in mutual distrust or with mutual respect? These are questions of vital importance for a future which is not remote but imminent. The great tide of immigration has set in, and in spite of all attempts to restrict it, its advance is as irresistible as the tide of the sea. White and black, brown and yellow, will have to find some *modus vivendi*; for there is unmistakably a gathering together of the children of God who have long been scattered abroad. There is only one hope of salvation for the world, and that rests in

the realisation on the part of the Church of Christ of its paramount duty to evangelise the world. Now is in very truth the accepted time, and to-day is the day of salvation. Unless we evangelise to-day, to-morrow will find the unevangelised hordes of an unspiritual and immoral paganism in our very midst. In a very real sense our self-preservation depends upon our self-sacrificing efforts to impart to others the religious life and thought and feeling which we have ourselves received. The evangelisation of the world can no longer be treated as a quixotic enterprise of a few religious fanatics and enthusiasts, as it has so long been regarded by the many; it is an almost desperate enterprise for our own salvation, necessitated by those race movements which like black clouds are looming so ominously on the horizon of the political, industrial, and social world. Heathenism is no longer a misty ill-defined evil, so distant as to be unworthy of serious consideration, it is a peril which is already knocking at our doors. The other religions of the world have failed, even more grievously than the Christian Church, in ministering to the moral and spiritual life of their people. If we have a paganism in our midst, it is at least a paganism which is kept within bounds by the Christian sentiment with which it is surrounded. The paganism with which we are threatened is one to which Christian sentiment is utterly unknown, and in which passion and lust have been

left unbridled, and the higher life within the soul has been left uncared for. What will be the fate of our children and children's children when they have to live, not with the Buddhism and the Hinduism of the Sacred Books of the East, but with the nominal Buddhist and Hindu of the opium den and the brothel? It is one thing to make acquaintance with Eastern religious thought in the drawing-rooms of London and New York, and another thing to come in contact with Eastern life in the Chinese quarter of San Francisco. The fashionable lady who is toying with Society lions who expound the former to-day, is leaving her children to the peril of being torn in pieces by the latter to-morrow. Let us by all means have a sympathetic interest in Eastern religious thought; but if that interest is to be of any value, we must not be content to patronise it in our drawing-rooms and salons at home, but give ourselves to those deep religious needs which have called it forth in the souls of our Eastern brothers and sisters, and which still remain unsatisfied. Pure heathenism in its natural habitat is bad enough, but it is ten times worse in the midst of and in association with the paganism of the West. The Englishwoman in the centre of India or China is far safer than the Englishwoman in even the outskirts of Chinese San Francisco.

Selfishness and neglect to minister to the religious needs of our brethren bring their own

Nemesis to the religion which has encouraged them. The untouchables of India, as the outcastes are called, whom the high castes have left to their squalor and filth and ignorance, demonstrate the possession of a common manhood by the contagion they spread amongst their caste neighbours. The Brahmin may prevent the Pariah from touching him or even letting his shadow fall upon him, but he cannot prevent the contagion to which the possession of a like nature subjects him. In the same way the heathen, whom the Church has left neglected and unevangelised to the tender mercy of his own religion, which has been regarded as good enough for him, will prove his moral and spiritual brotherhood by the introduction, not of charming Eastern cults which we delight to patronise in our salons, but of virulent death-dealing cultures and soul-destroying bacilli into our moral and social life. If the Hindu, the Chinese, and the Japanese are to be our next-door neighbours, we must see to it that we have them at their best and not at their worst, and that they have an equal reverence for the religious and moral sanctions of life. If the Christ has given us a more abundant life, He has thereby constituted us the stewards of the religious life of the race ; and the possession of His spirit will impel us to go forth in His name, not to proselytise but to evangelise the world. Freely we have received, and freely we are expected to give.

It will doubtless be said that to evangelise India means in actual practice to evangelise individual Hindus, and that the soul of India can only be touched through the souls of individual Hindus. This is perfectly true, and no distinction between a mission to India and a mission to Hindus, is here contemplated. It will make all the difference, however, whether in evangelising Hindus we undertake and carry on the work with a view to the salvation of the soul of India, and the type of religious life for which that soul stands, or not. If by the soul of India we mean nothing more than the aggregate of individual Hindu souls, then the salvation of the latter means the salvation of the former also, and the method is of no consequence. It is, however, only too possible, as we have abundantly proved, to save individual Hindu souls, and lose the soul of India in them. We have already far too many Indian Christians whose religious life is real and true, but whose national life has been completely lost. It by no means infrequently happens that the Indian Christian, whose spirituality is a cause for devout thankfulness, is the very one who is least sympathetic, if not antagonistic, to Indian religious thought and feeling. It is not his spirituality which is responsible for this, it is the process of proselytism rather than of evangelism to which he has been subjected, and the essentially Western type of religious life and thought which has been

imposed upon him. In the political sphere he may be an Indian of the Indians with a passionate love for his country, but in the religious sphere he is anti-Indian to the backbone. We have not grafted in to the wild olive, we have uprooted it, and planted a new and foreign seed instead. We have saved him *from* India, and lost him *for* India. He may be in the enjoyment of a fine spiritual estate, but his ancestral possessions, the inheritance he has received from the past, are lying untilled and uncared for, a reproach to his kinsmen and a loss to his country. We must evangelise India, not to impoverish but to enrich her, not to rob her of her children but to re-invigorate them for her mighty task in the religious life of the world. Only so shall we evangelise without proselytising.

CHAPTER III

THE MISSIONARY OUTLOOK IN INDIA

If we constructed a map of India showing the effect and influence of the Aryan domination to which she has been subjected, using the colour white to indicate the extent of Aryan influence, and black to represent the more or less unaffected portions, we should find the white colour extending over the whole of North and Central India and the greater part of South India, with here and there black patches representing the hill and jungle tribes in the North, and a more extensive fringe of black in the South, where the great Panchama communities, representing the aboriginals of India, are to be found. If we then wished to construct another map representing the effect and extent of the Christian propaganda in India, we should find that practically the same map would serve, with this very significant difference, however, that we should have to reverse the colours to bring it into accord with the practice usually adopted in colouring our missionary maps. We should have to make the white black, and the black white.

This is of course nothing more than a rough and ready method of representing the fact that the real India has practically been unaffected by the efforts which have been made to convert her to the Christian faith, and that the great work which has been done in India, in the matter of accessions to Christianity, is almost entirely confined to the isolated patches which were unaffected by the Aryan domination. It represents this with sufficient accuracy, to serve the purpose of calling attention to the fact that our missionary propaganda has left the India of deep religious thought and feeling almost untouched. The India of the aboriginals, unaffected by Aryanism, is not India in the religious sense at all. It has no more significance, viewed from the standpoint of the religious evolution of mankind, than the Dark Continent; and the conversion to Christianity of its inhabitants has very little more influence on the problem of the evangelisation of India than the conversion of the bushmen of Africa or the cannibals of New Guinea. To Proselytism one inhabitant of India counts exactly in the same way as another. For the evangelisation of India, in the sense here indicated, the non-Aryan hardly counts at all. If our missionary enterprise is Proselytism pure and simple, then our success, in its limitation to the non-Aryans, represents our failure as regards India. The non-Aryan is in no real sense a Hindu, and the recent inclusion of

the Outcastes in the Census Returns as Hindus, represents an alteration in the Hindu attitude to the Untouchables which is entirely inconsistent with their traditions, and is attributable to a distinctly Christian influence manifested in the political and national sphere. As far as India counts in the religious evolution of mankind, the non-Aryan is distinctly outside Hinduism. His presence in India and the influence of his religious ideas have been factors, not in the evolution of Indian religious thought and life, but in its degeneration. The Aryan neither evangelised nor even proselytised the aboriginals, he simply asserted dominion over them; and he has had to pay the penalty of his utter indifference to their spiritual needs by the corruption they have introduced.

The success, as it is called, of Christian Missions has been almost entirely confined to those who from the religious standpoint are essentially non-Aryans, and it is a fact too well known to need elaborating. There is no intention here to depreciate, and certainly none to despise the great and noble work which has been done amongst this community. It is at once the reproach of Hinduism and the glory of Christianity, that a ministry to the religious life of these people, which has for ages been neglected by the one, has been achieved by the other, and that on so large a scale and in so short a time.

Where Hinduism absolutely failed, Christianity has gloriously succeeded. We must not, however, confuse things which differ. A ministry to the religious life of the non-Aryan is not the same thing as a ministry to the religious life of Aryan India, which is the great problem and the noble task of the Christian Church. Neither is it meant that this work should wait until the other task has been accomplished. The development of the religious life of the Pariah, and his salvation from the degradation of centuries, are as important and as much the duty of the Christian Church, as any ministry to the religious life of the Brahmin and other caste people. In one sense this ministry is more important, for his need is greater and he has suffered greater neglect. We must not imagine, however, that the accomplishment of the one task has any very great effect on the accomplishment of the other. It is doubtless calculated to have some effect, but that effect is both favourable and unfavourable. If the more thoughtful and spiritual are impressed with the power of the Christian faith to refine and elevate, others are equally impressed with the fact that it is the ignorant and despised Pariah, who almost alone among the people of India appreciates the Christian message.

How is it that this result, a result which is patent and undeniable, has followed the missionary work which the Church of Christ has been

carrying on in India? This is a question which we must face honestly and squarely. The Church set itself to evangelise India, and it can be satisfied with nothing less than the salvation of India. No one who is acquainted with the history of Missions, can deny that in the carrying out of her task she has given liberally of her best. Whatever criticism may be passed upon individual missionaries, there can be no question that as a body they have revealed a consecration and devotion which have been freely recognised, and as freely acknowledged by friends and foes alike. The result, however, of all their labours, when frankly stated, must be confessed to be comparative failure, when viewed from the standpoint of the conversion of India to the Christian faith. The large and continued increase in the Christian community which an appeal to Census Returns reveals, must be analysed before it can be used to demonstrate by arithmetical calculation, how soon the population of India will pass from the column marked Hindu to that marked Christian. We want to know the rate of progress in the conversion of the Aryan, not of the non-Aryan, using the terms in their religious rather than their ethnical signification. It is a complete fallacy to use the rate of progress among the one, to prophesy the rate of progress among the other. This, however, is constantly being done, and we are told that in so many years India will be Christian. Analyse the result of

Missions as revealed in statistics, and instead of producing joyful anticipation they would produce foreboding. We must face the facts as they are, and enquire with all sincerity and earnestness why the facts are as they are.

It is the author's conviction that the reason is to be found in the Church's failure to work on the lines which have been laid down for her. She has made the mistake of supposing that she had to begin *de novo*. This was doubtless unavoidable as long as the Church was unconscious that the Divine Spirit had been at work in India before her, and as long as her conception of her mission was dominated by the proselytising idea. The evangelisation of the world was conceived of as the propagation of a definite theological system, and the establishment of a distinct ecclesiastical organisation. A ministry to the spiritual life was neither ignored nor forgotten, but it was conceived of as being mediated solely through the system and the organisation. These occupied the first place, and missionary effort was concentrated on the correction of intellectual conceptions of religion, and the ingathering of converts who had broken with their past and accepted the doctrines and beliefs of Western Christianity. The missionary found that amongst the non-Aryans there was practically no intellectual system, but only a number of crude religious ideas to deal with, and that the communities could be taken over bodily

into his own ecclesiastical organisation. The religious life of these communities was quickened by the vitality of his own spiritual life, and the way of advance was at once apparent to them. The mass movement thus begun, spread with rapidity amongst the various divisions of the great Panchama class, aided by the circumstance that it was a *mass* movement, not separating them from their fellows, but incorporating them in what was manifestly a higher and better social organisation.

When, however, the missionary came to deal with Aryan India, he found an entirely different condition of things. He was confronted with a religion which had its own highly intellectual system of beliefs and dogmas, possessing the same authority and sanctioned by a still more venerable antiquity than his own. He was met with a sacred literature claiming as much Divine authority based upon as rigorous a conception of verbal inspiration as his own. Above all, he was brought face to face with an ecclesiasticism the most pronounced and uncompromising, and possessed of a power over the minds and wills of men such as the world has never seen exceeded, and rarely, if ever, equalled. Any attempt he might make to minister to the religious life of these people through the medium of his theological doctrines, was at once met with a logic more subtle than his own, and a dogmatism more pronounced than his own. He discovered that whatever success he

might meet with in the intellectual sphere, was completely nullified by the opposition he encountered in the ecclesiastical domain. When he had broken the chains of superstition and attracted the enquirer by the hypnotism of Christian love and the magnetism of spiritual affinities, he still found that the prison doors of the Caste system were effectually locked to prevent the exit of the captive. Aryan India rejected his dogmas with supercilious contempt, and treated his ecclesiasticism with the hatred and bitter opposition due to a usurper. It is not to be wondered at that, with an open door in one direction, and a fort-gate barred and bolted against him and defended by implacable foes in the other, he eagerly entered the open door, and contented himself with directing the shot and shell of controversy against the citadel of Hinduism. He came to the conclusion that his conquest of Hinduism must wait until he had succeeded in battering down the almost impregnable walls of the Caste system, in which it was entrenched, and in the meantime he gave himself to the task of receiving and providing for those who were outside, and gladly welcomed his solicitude on their behalf.

The missionary, however, was no mere proselytist, even though his methods might approximate to those of Proselytism. The spirit of the evangelist was within him and constrained him to minister as far as he was able to the Aryan as well

as to the non-Aryan. If the preaching of his theological dogmas was resented and opposed, he found that the teaching of non-theological truth, and the education of the Aryan mind into a modern view of the world and of life were open to him. Accordingly, his desire to minister found expression in the opening of schools and colleges for the education of the mind of India, and in the establishment of hospitals for the healing of the body. It was not without a certain amount of misgiving and secret doubt on his own part, and a considerable amount of distrust and opposition on the part of his home supporters, that this ministry of help and healing was effected. He soon found that a ministry which was understood and appreciated was not only available to him, but made demands upon him which exceeded his resources. While his church or his chapel might be visited by the few and resented by the many, his school was crowded and his hospital thronged by eager and grateful pupils and patients. The proselytising conception, however, has again and again hindered and thwarted missionary effort in this most hopeful direction, and injured this promising ministry by making education a bribe for the inculcation of dogma, and vitiated the atmosphere of the mission school by making it a proselytising agency. The impression has been created that the missionary was ready to teach for four hours a day, but only on condition that his

pupils should be compelled to listen to his preaching for one hour; that he would administer medicine to the body, but only on condition that he was also allowed to prescribe for the soul. Under the same conception, the home supporter looked upon these forms of ministry as only successful if the results could be tabulated in actual accessions to Christianity. The result was that the success of the school depended, in the eyes of the missionary and of his supporters, on the number of conversions it produced. The value of the hospital was measured not by the amount of suffering it relieved, but by the number of souls it could register as saved. In thus describing the methods adopted by the missionary for this wider ministry, we must bear in mind that we are speaking of a past rather than a present, and of a past in which a different religious sentiment and a different theological outlook dominated the situation. Any reproach or contempt is entirely out of place. The missionary was perfectly sincere and honest in what he did, but he was under the influence of a theological and ecclesiastical conception of his mission, which caused him to see things through a medium which distorted the actual facts. His soul would have turned with horror from the very thought of offering a bribe, yet he promised education on the distinct understanding that he was to be allowed to give religious teaching

opposed to the convictions of the parents. On occasions he undoubtedly took advantage of the confidence imposed in him by Hindu fathers, although his whole soul would have shrunk in horror from the violation of the slightest trust. As a Nonconformist, he created that very "atmosphere" in his schools, which both he and his supporters denounced with perfect sincerity in Church Schools in England. He refused to allow weight to any conscientious objection which a Hindu parent might have in regard to the religious teaching imparted in the Mission school, while he and his supporters at home insisted that their own children should be exempt from any sectarian teaching to which they as guardians might object. Even in the present day, many missionaries would close their schools and give up their teaching ministry altogether, rather than consent to make religious teaching voluntary.

In spite, however, of the proselytism which intruded into this larger ministry, it is to its results that we must look if we wish to discover the deeper influence which Christianity has exerted in our Indian Empire. The India which has been awakened from the long sleep of centuries, which is throbbing with a new life manifesting itself in the political, industrial, social, and religious unrest which is the distinguishing feature of New India, is Aryan India, and it has been called back to consciousness by the ministry which Christianity

has exerted in its midst. Education, and missionary education pre-eminently, has created that New India of whose vitality there is no question, and whose influence in the world the future is destined to unfold. If any doubt existed as to the transforming power and regenerating influence of Christianity, one would but need to study the miraculous awakening of the East, which the history of Japan and China and India reveals within the last fifty years. When we speak of the effect of Western civilisation, we are merely dealing with secondary and derived, not with primary and initial causes. That primary and initial cause is the Christianity which has produced the civilisation of the West. If there had been no Christianity to civilise, there would have been no West capable of awaking the East. How comes it that a little island, whose inhabitants were painted savages when Aryan India was at the zenith of its civilisation, has been able to effect that veritable resurrection from the dead of which New India is the witness? In the presence of this wonderful miracle, the world is filled with amazement, an amazement which is destined to grow as India begins to take her rightful place amongst the great nations of the world. The answer of Christian England can only be, "Why marvel ye at this thing? or why fasten ye your eyes on us, as though by our own power we had accomplished this miracle of healing? God hath

glorified His Servant Jesus, and by faith in His name, hath His name done this thing which ye behold and see." India's regeneration is the outcome of the ministry, not of a theological Christianity, but of a Christianity which is life and life-giving power.

In attributing this great awakening of India to the ministry of Christ, there is no intention of exaggerating the work of missionaries, and ignoring that of other ministers of Christ who have contributed equally in the accomplishment of the wondrous phenomenon. The wise measures and the just administration of the British Government have had a very large share in the production of the Indian renaissance. But whence come the wisdom and the justice which have characterised the administration of our Indian Empire? Can we separate these from the life which England has received through Jesus Christ? If the name of Englishman symbolises justice and incorruptibility in India to-day, it is to that Name which is above every name, even the name of Jesus, that the glory is due, for it is from Him that the life has come which incarnates justice between man and man, and scorns to make profit by the prostitution of righteousness. In the Christian ministry which England has exercised in India, the missionary has not by any means been the only minister. In that ministry there is no distinction between layman and cleric, sacred and secular. Government official, from Viceroy to the lowest subordinate,

stand side by side with the missionary in this sacred and holy ministry. All alike have contributed something of the life they have received through Christ, and have come to India not to be ministered unto but to minister, and often to give their life a ransom for many. History records the names of many English men and English women whose lives have been wholly given as well as laid down for India's ransom, but there is a still longer list of unrecorded lives of soldier, civilian, and missionary, which have been freely laid upon the same sacrificial altar of service. It is to this Christlike service that New India owes its priceless gift of life.

If Proselytism has been a failure as regards Aryan India, Christian ministry has found in this field its most distinguished success. If Proselytism has failed to touch the true India, this truer and broader Evangelism has regenerated her soul. The moment we get away from the utterly inadequate conception of the missionary enterprise usually associated with Indian Missions, and concentrate our thought on the influence of Christianity on the life of India, instead of defeat and failure, we are confronted with triumph and success. Where Christianity has ministered to life, there it has met with a response which is tropical in its exuberance. There is not a single department of life, or a single vital influence in India to-day, which has not been touched into newness of life by

a ministry which is directly attributable to Jesus Christ. The public spirit which is being slowly but surely evolved and is manifesting itself in political and municipal affairs, the social reform which is quietly but effectually changing Hindu social customs and ideas, the industrial activity which is destined to effect a revolution in Indian economics, the religious reformation which is being attempted within Hinduism itself, are all alike the outcome of this ministry to the life of India by the West, but by a West which has been born again of the spirit of Christ. This New India is not sitting with folded hands lost in contemplating the tip of its nose, it is standing with outstretched hands, beseeching us for life and life more abundant.

It will probably be said that the signs of life, which have been indicated, have nothing to do with that religious life with which the missionary is alone concerned, or with the Christianity which the Church is pledged to propagate. It would be a sufficient answer to say that from the newer standpoint life is not regarded as being divided into water-tight compartments, which may be labelled spiritual and secular, and which have no connection with one another. Life is a whole, and the religion which ministers to life must minister to that whole. The truly religious life is life dominated in all its parts by the influence of the Divine Spirit. All true ministry is a Divine

sacrifice, and every true service rendered to our brethren is a service of Christ. The answer, however, which will probably appeal with most force to the majority of Christian people, is that no department of Indian life has been more deeply moved and profoundly stirred than the religious. The soul of India has always been more responsive to religion than to anything else, and interest in religion is without doubt the supreme interest in India to-day. There are no matters which are more keenly discussed or secure a larger hearing than those affecting religion. The activities of the Brahmo and Arya Somajes, the Ramakrishna Missions, the Theosophical Society, and of all the other movements which gather round the cry for a Reformed Hinduism, and constitute what is called the Revival of Hinduism, are all the outcome of that Christian ministry which is here regarded as the true mission of Christianity to India. It is only the narrowness of our theological and ecclesiastical outlook, which prevents us seeing and joyfully acknowledging the activity and presence of the Divine Spirit in all this travail and birth-throe. There is not one of these movements which does not reveal, to the eye that can see, the influence of this wider Christian ministry. In the narrowness and bigotry which are equally evident in their religious outlook, these movements may repudiate their indebtedness to anything savouring of the dogmatic Christianity with which alone they

are acquainted; but it is none the less true that they owe their origin and inspiration to the ministry of Christ.

The conclusion which forces itself with overwhelming power upon the mind when we thus survey the Indian Mission Field, is that God has been teaching us a lesson which it is vital for the Church to learn. He has shown us unmistakably that when we minister to life we are working on the lines which He has laid down, and success is not only assured, but far surpasses our most optimistic expectations. On the other hand, when we descend to Proselytism, either in our methods or in our spirit, we have forsaken His path for one of our own devising, and can expect to meet with nothing but disappointment and failure. One is constrained to ask what might have been accomplished in the way of India's salvation, if we had as freely and as generously ministered to her religious aspirations, as we have ministered to what we call her secular and worldly interests. We had not as yet sufficiently learned the mind of Christ for that to be possible. Our success has been far beyond our deserts, and the work we have unconsciously done, far outweighs in its significance the work we have consciously undertaken and accomplished. We shall be wise if we learn the lesson, and give ourselves with an even greater devotion and enthusiasm to that true evangelism to which our Master summons us,

when He bids us not to proselytise men of other faiths to our own, but to go and proclaim the kingdom of God and thus evangelise the world.

It may be well to guard against a misunderstanding that may easily arise, as the result of the sharp contrast which has here been drawn between a ministry to the Aryan and the non-Aryan people respectively. It may be thought that the work amongst the Outcastes is here regarded as Proselytism pure and simple, and that it is depreciated accordingly. As has already been stated, there is not the slightest intention of speaking slightingly of a ministry which is as Christlike in its character as it is Christ-inspired in its motives. The mass movements among the Outcastes of India are something of which the Church may well feel proud, and in the encouragement of which she is doing an essential part in the true evangelisation of India. Christianity represents to these people their one and only hope of moral, social, and spiritual salvation, and there is little doubt that within a very short time the fifty millions or so of Outcastes will come under the care and oversight of the Christian Church. It must be understood, however, that though the work of the missionaries amongst them is not that of proselytising, these people are of necessity proselytes first and converts afterwards. They transfer, that is, a nominal allegiance from Hinduism, and render it to Christianity. It is practically impossible that they

should be other than proselytes to start with, because with rare exceptions the movement begins with the simple and laudable desire to better their condition, rather than with that desire for a deeper spiritual life which we usually associate with conversion. It is not any reproach to them that they should seek to better their condition, and it is not a matter to cause the slightest misgiving or the least feeling of uneasiness, that the Christian Church should encourage this desire by heartily receiving them into its care. The reproach would be if she did not. While the work is worthy of all the consecrated service the Church of Christ can give to it, the suggestion that we should abandon our ministry to the caste people and give our whole energy to the gathering in of the Outcastes, is one which, in the interests alike of the evangelisation of India and the true welfare of the Church herself, must on no account be entertained for a single moment. To abandon our ministry to the caste people is not only to incur the charge of cowardice in the face of the enemy, it is to be absolutely disloyal to Christ Himself. It is a public confession that the work He has given us to do is too difficult for us, and that the mission of Christianity is a mission only to the ignorant and uncivilised. The difficulty of our Indian task reveals its glory ; and the strength with which the Hindu clings to his religion until he can perceive something higher and better, is worthy of all praise, and augurs well for

the strength of conviction and tenacity of purpose with which he will hold the larger truth when once he has perceived it. Most important of all, it shows that the religious thought and life of India have most valuable contributions of which Hindus are the divinely appointed custodians, and which they must on no account relinquish, until they are assured that these riches of spiritual thought and experience will not be lost but preserved. The Church will have to modify its methods in ministering to the religious life of the Aryan, but it must on no account cease to minister. It may rejoice in the willingness of the non-Aryan to receive its ministry, and stretch forth all its energies to reap these fields white already to the harvest ; but if it abandons its great task of saving the soul of India incarnated in the Aryan people, it will do so to its lasting shame and its own incalculable loss.

CHAPTER IV

THE MOTIVE AND THE MESSAGE OF EVANGELISM

It is frequently asserted that modern religious thought has cut the tap-root of the missionary enterprise, and that neither enthusiasm nor support can be expected from it. The overwhelming proportion of the supporters of Missions, it is said, belong to the old order and the old theology; and these supporters believe not in the Evangelism which has been here advocated, but in the Proselytism, if such a contrast is insisted on, which is here repudiated. The decline in the belief in a dogmatic Christianity is declared to be responsible for the decline in missionary interest. It should be remembered, however, that "old" and "new" are purely relative terms. The old theology, if you only get it old enough, by going back sufficiently far, was the theology which practically left unheeded and unnoticed the Church's great commission; and it was left to what at the close of the eighteenth century was the new theology, with its rediscovery of the

value of the individual soul, to initiate the modern missionary enterprise. The Evangelical Revival was the outcome of a regenerated heart in the Church, and its theology was the result of a re-reading of the Gospel message of newness of life in and through Jesus Christ. It took some time, however, before the Church as such re-adjusted its outlook upon the world, and realised the measure of its responsibility for the salvation of the individual, both at home and abroad. At that time the old theology was as much against the missionary enterprise, as the new theology was for it. Time, however, is ever on the side of the new, so long as the new is also the true and the real. The Church, both of the newer and of the older theological order, will adjust itself to the altered conditions with which it is confronted, and in that readjustment the future of the missionary cause is perfectly secure.

The missionary motive remains the same both for the new and the old, for it is deep-seated in the breast, and is unaffected by the changes in view and perspective which necessitate intellectual readjustments and reconstructions. The Church of Christ is not missionary because it is a definite ecclesiastical organisation, with a distinct theological creed, but because it is the Church in which the spirit of Christ dwells. It is the love of Christ which constrains, because of the fact that the Christ died, not because of any theory as to why

He died, or of any scheme of salvation based upon a juridical alteration in the relation between God and Man, which that death is asserted to have produced. The love which constrains, is not a love external to us, but the Christ-love within us, which loves even to the uttermost and lays down its life for the salvation of the race. Theological dogmatism and ecclesiasticism may produce the Proselytist, but it is the Christ within us which can alone produce the Evangelist. If there is any alteration, therefore, affecting the missionary motive, which the new as distinct from the old is likely to effect, it will be simply in the direction of purifying and reinforcing it.

In the newer thought, however, the individual ceases to occupy the central position in the missionary's conception of the world's need. He occupied that position in the older thought, because of the theological dogma which regarded him as a shipwrecked mariner in immediate danger of sinking, and whose eternal welfare was dependent upon catching hold of a theologically woven rope, flung to him by those on board an ecclesiastically constructed lifeboat. Under such a conception it was entirely a question of seizing the man who was within reach, and who was eagerly stretching out his hands for the help he needed. The missionary, believing as he did in the awful fate awaiting the individual soul, who allowed himself to be drawn aside from the

desperate attempt to save some, would have been untrue to himself and disloyal to those who sent him out. The modern missionary, however, has a very different scene before his eyes. He perceives that the individual is not a shipwrecked mariner without so much as a plank upon which to rest, but one of various crews, attempting, however desperately, to navigate life's ocean in boats and vessels bearing the marks of construction on lines which, however crude, reveal a Divine inspiration and superintendence. He finds that, as regards religion, no man is isolated and alone. He is a member of some crew, on board some vessel ranging in point of efficiency from the dugout canoe to the full-rigged sailing vessel of many tons burden. This is the view which modern thought and research have presented to his gaze, and he is bound to be faithful to his "heavenly vision." The illustration can easily be pressed too far, but it is sufficiently apt for the purpose in view, which is not to assert the sufficiency of every religious bark which ever sailed life's sea, but to point out that God has never left men to battle alone without help and without guidance, and that the evidence of His inspiration is seen even in the dugout canoe of the fetish worshipper and animist. Also, and more particularly as regards the work which lies before him, the missionary sees that religion is not merely a matter of saving the individual soul,

but of saving races and types who shall contribute to the full salvation of humanity.

The love which constrains, is in no degree lessened or weakened by this wider conception of the world's need, but it is concentrated on the salvation of the individual, not merely for his own sake, but for the sake of the type to which he belongs. The modern missionary perceives that as regards this present world at any rate, the work of God is not chiefly, and certainly not solely, concerned with the saving of the individual soul for some future abode of bliss, but is aimed at the gathering together into one divine family here upon earth of the children of God who at present are scattered abroad. This is the Divine revelation which confronts him in history with a definiteness and clearness which cannot be mistaken, and he believes he has been called to co-operate with God in the fulfilment of this great purpose. He sees in the Hindu, not merely an individual whose presence in India is a pure accident, and whose type of life is a matter of indifference. He looks upon the Hindu as a child whom the Divine Father has begotten, whom He has placed in a particular school, has been educating in a special way, and has destined to fulfil His will in a manner which shall contribute to the true prosperity and advancement of the whole family. The Christ-love within him which constrains him to undertake what he

believes to be his mission, is a love which recognises in the Hindu as a Hindu, a brother hitherto unknown, whom the Father has been training in His own way, and whom he can help and bless. He is not concerned to give him his clothes to wear, he wants to share with him the thought and sentiment he has himself learned from the same Father through their common elder brother, Christ. He has no wish to dominate and rule him, to restrain and restrict him. He realises that they are to be co-workers in the larger tasks and the higher achievements which the Father has purposed.

It will doubtless be said that all this is very ideal, and even beautiful as an ideal, but that its effect in the practical work of Missions will be to lose that intense concern for the individual soul and his personal salvation which after all is the chief concern. While the missionary is concentrating his attention on the salvation of the soul of India, millions of Hindus are passing into the great Beyond, unsaved and unregenerated. There would be some force in this contention if the two aims were mutually exclusive, but they are not. There can be no salvation of the soul of India apart from the salvation of individual Hindus. It is merely in the perception of the larger purpose that the modern differs from the older missionary. He also is bent upon the salvation of the individual; but the salvation is

not any mere acceptance of a transaction done outside of him, and having as its chief effect his preparation for a future state of existence. It is a salvation which takes place within the man himself, and has as its chief effect his preparation for living here and now as a member of the race to which he belongs, and a contributor to the work which that race has been called of God to perform. He believes it is life here and now, and the purposes of God in the present order of existence, with which we are primarily concerned, and he leaves the great Beyond and the future order of existence therein, with all that awaits the individual, to the Divine Father from Whom its life has been derived, and in Whose wise and loving hands its destiny is safe. In so doing he feels he is working in harmony with the will and purpose of God, as those are revealed in that present order of existence in which knowledge, as distinct from faith, is alone possible. Here at any rate the individual is subordinated to the type, and the value of the individual is determined by the contribution he is able to make to the evolution of the type. Paul was concerned for the salvation of the individual Jew, but his passionate longing was that "Israel" might be saved, because of the place she was called upon to occupy in the salvation of the world. When he found that as a nation she was unresponsive to this Divine call, he turned to the Gentiles; and

Christianity as it exists to-day, with all that it means for the world's salvation, is the justification of that decisive step.

Equally suggestive is the inwardness of that conflict which Paul waged against the proselytising spirit which confronted him in the early Church, and to which he would give place, no, not for an hour. Paul's contention was that the Gentile should come as a Gentile and not as a Jewish proselyte. He was fighting against the narrower theological and ecclesiastical ideas of his fellow-Christians, who would have confined within the Jewish mould the Gentile religious life which was flowing Christwards. The Judaisers might almost be described as Paul's thorn in the flesh, the messenger of Satan to buffet him, for whose departure he prayed earnestly and in vain, but in spite of whom God's grace was sufficient. It is to Paul's life-long battle that our Western Christianity owes its richness and its vitality. With a Divine insight into God's providential dealing with the race, he made it possible for the Gentiles to bring their treasures and lay them at the feet of Christ, and in so doing he changed Jewish proselytism into Christian evangelism, and delivered Christianity itself from degenerating into a Hebrew dogmatic and a Jewish sect. To many of his followers to-day, so insistent that they "are of Paul," he might well repeat, "O foolish Galatians who have bewitched you?

Having begun in the spirit, will ye finish in the flesh? Having been called into the freedom of the spirit, will ye fall back again into the bondage of the letter? Have ye not yet realised that the Gentile is a fellow-heir, and having yourselves been saved from the dogmatism and ecclesiasticism of the Jew, will ye impose upon the East the dogmatism and ecclesiasticism of the West?"

The newer thought is not only supposed to be deficient in a missionary motive, it is also declared to be lacking in any real message. The Old Gospel, as it is called, theological and credal though it might be, could at least be preached, and when faithfully preached was the power of God unto salvation. A Gospel which is not theological, whatever else it may be, is not the original Gospel—"the faith once delivered to the saints." We may declaim against dogma and creed as much as we like, but the man who is without them has no message to his fellows, and certainly none which he will feel called upon to carry to the ends of the earth. Here again it might be well if we realised the relativity of the terms we used. If we only go far enough back for the "old" Gospel, we come to the good *news* which Jesus announced, and neither it nor the faith, which was once delivered to the saints, was by any manner of means the theological formulas and the definite creeds of those upon whose lips the expressions are so frequently found. If the newer thought

had no message, it would never have been heard of, and if it could not be preached it would never have been assailed. A message is that realisation of the truth which a man has received through the Spirit of Truth and which he feels charged to communicate to others. It generally does have a very definite theology at the back of it, and is capable of being formulated into a system; but as a rule the man with a message is too much concerned with its delivery in the plainest and simplest terms to think anything of either systems or formulas. It is just because his message does not fall into line with the systems and formulas current in his age, that he is so frequently denounced as unorthodox, and his message branded as heresy. He speaks with the authority of one who has perceived, not with the dogmatic assurance of the scribe who has merely been taught. The authorities fasten eagerly upon what his message does *not* contain, the common people are arrested by what it does contain. If the modern message of Evangelism is asked for in order that it may be tested by orthodox standards to see whether it can be stamped with their imprimatur, then we may at once confess that the modern missionary has no such message, any more than his Master had. If, however, it be asked whether he has any realisation of Christian truth which he feels charged to communicate to his brethren in other lands, it may be said at once and with emphasis that he has a

message, definite and clear to himself, and which in word, and deed, and life, he longs to impart to others. That message is no theology, whether new or old, it is the original Gospel of eternal life, first made known to men, not in treatises and disquisitions, but in kindly deed and compassionate word to the common people of the towns and villages of Galilee. He is content to speak of that which he knows and to testify of that which he has experienced. He is as indifferent to formulas and creeds as his Master was, and he asks only for permission to minister to the deeper needs of men. If his religious leaders repudiate him because he has not learned his message in their schools or graduated in their universities, he is content to go on his way unrecognised, knowing that he has been taught of God and is being led by His Spirit.

Similarly to the charge that the newer thought, even though it has a message, has one which cannot be preached because it is lacking in the definiteness which characterises the Gospel of theological dogma, the reply is that the impossibility exists only in the mind of the critic, not in the experience of the man with the message. That it cannot be preached in the old terms and in the old phraseology is true enough, but it is generally for that very reason that the common people listen to it so readily. It is extraordinary that with the ministry of Jesus before them, some people should be so insistent that the Gospel

cannot be preached except in theological terms, and in strict accord with some special "scheme of salvation." The whole of the ministry of Jesus gives the most emphatic denial to any such conception. Take the case of the young ruler with his earnest enquiry,—"Good Master, what good thing shall I do that I may inherit eternal life." What would have been the answer of Jesus to such a question, supposing that the old Gospel of theological dogma, with its very definite scheme of salvation, were the original Gospel which orthodoxy asserts? In answering this question there is not the faintest intention of making light of that theological Gospel, or even of refuting its contentions. It is necessary, however, that the contrast between the method of Jesus and that of this form of orthodoxy should be clearly perceived, and it cannot be perceived in a better way than by giving the answer to the young ruler's question which such orthodoxy does actually present to the modern enquirer. The answer would have been somewhat as follows: "Young man, you are entirely wrong in that conception of the Godhead which your Judaism has taught you. God is not the One and Only God you have been erroneously taught to think. The Godhead is a unity of Father, Son, and Holy Spirit, all three coequal and coeternal. There are, however, not three Gods but One God in three persons. The Son is of the same substance as the Father, and I that

speak unto thee am He. As for your conception of inheriting eternal life, you must realise that the only thing you do inherit is the corrupt nature of Adam which is deserving of eternal punishment. God, however, has provided a way of escape by allowing some one else to take your place and bear your punishment for you. He has arranged that I, His well-beloved Son, should satisfy the demands of justice on your behalf, and the death which I am about to suffer in Jerusalem on the cross is that satisfaction of the claims of justice without which God the Father cannot forgive your sins. If you acquiesce in this substitution of the innocent for the guilty, believe in me as your Saviour and trust to the merits of my death, you will undoubtedly be saved and obtain by the free grace of God that eternal life which you are seeking."— It is not of course contended that the message of Jesus to the young ruler would have been exactly in these terms, but it is contended that this would have been the substance of the answer, if the old and original Gospel is the theological one which some declare it to be. The actual answer of Jesus is such a complete contrast to any such presentation, not merely in the terms used but in the very substance itself, that it is well worth detailed consideration as an illustration of that ministry to the religious life which is the very essence of Evangelism.

The young ruler is a type of the religious soul

which Judaism, in spite of its theological and ecclesiastical dogmatism, is capable of producing. The evidences of a spiritual aspiration and an earnest seeking after a deeper and fuller life are seen throughout the whole interview. He overcomes the prejudice of ecclesiastical and social position, and seeks an interview as a humble enquirer with one who has no recognition from those religious authorities whom he has been taught to reverence, and he addresses Jesus with a title to which He has no authorised claim. His question has no reference to matters of doctrine and ritual upon which it was customary to consult the Rabbis, but is concerned with the deep and abiding needs of the soul. He is conscious of longings after that true and real life, which he characterises as the eternal life, and he wants to know with an earnestness and sincerity, which are unmistakable, what this unrecognised Teacher, who speaks with authority, and not as the Scribes, has to say on what he feels to be the vital and supreme interests of religion. Jesus does not disappoint him by wasting time in correcting his intellectual misconceptions of truth, whatever they may have been, but deals at once with the all-important needs of the religious life. The young ruler is the flower which Judaism at its best has produced. He is the younger brother whom the Father has been educating in the Primary School of Judaism. Jesus takes up the religious development of this

disciple of Moses at the point to which the Divine Spirit has brought him, and ministers to the aspirations which that previous education has evolved. He has come to fulfil, not to destroy, and therefore, instead of any declaration as to the failure of the Law, he first of all points to that Law and its ministry to see how much the young man has learned of its revelation, and how far it has satisfied his religious aspirations. The answer shows that the young ruler's religion had not been merely theoretical but practical. He not only knew the commandments, but from his youth up he had set himself to keeping them. His religious education, however, had not made him self-satisfied and arrogant, it had called into being a longing for a richer and fuller life than mere law and injunction could satisfy. No wonder that the heart of Jesus went out in sympathy and love to this worthy disciple of Mosaic Law. It was not, however, until He had evoked the cry of the unsatisfied disciple of Moses,—What lack I yet?—that He pointed him to the higher heights and towering peaks of that eternal life in which the Divine love within the soul does not measure and weigh its service to God and Man according to the tables of the Law, but in utter and complete abandonment of all that it possesses, gives without measuring to those who lack, takes up without repining the cross of sacrifice, and follows where the Christ leads.

This ministry of Jesus to the young ruler's religious need is destitute of what from the standpoint of a narrow orthodoxy is regarded as the essentials of the Gospel. It is not only different in expression, it is equally different in substance. It would be absolutely impossible to get from it anything corresponding to the theology which is at the back of the answers which such an orthodoxy would either give or endorse to a similar enquiry on the part of a kindred soul. It is patent, however, that the ministry of Jesus was just that ministry which the young ruler needed. We cannot help feeling as we read the incident that we are standing in the presence of the Supreme Master in the cure of souls. It has been said that Jesus did not come to preach a Gospel to men, but to make a Gospel for men to preach. This is an epigram which, in the interests of a theological doctrine of salvation, discredits the ministry of the Saviour of men. Whatever truth it may contain, in its application to the ministry of Jesus it robs that ministry of all saving efficacy, viewed from the orthodox standpoint. The conclusion it forces upon us is that we must discard the ministry and method of Jesus in order that we may effect that work of salvation which we believe He came to accomplish. We must not preach the Gospel He preached, lest we should render null and void the Gospel He made. The answer of Jesus to this young ruler calls forth our

admiring wonder as we perceive how perfectly fitted it was to the religious need which called it forth, yet we must not try to make our ministry like it, lest we endanger the eternal salvation of the enquirer. If our message at all approximates to that of our Master we are in danger of being regarded as unorthodox, and our message is characterised as without saving power. One is constrained to ask why Jesus allowed this young man to go away sorrowful because he had great possessions, when the simple Gospel of a belief in Jesus as his Saviour would have secured his accession to the number of disciples. The orthodox Revivalist would never think of demanding such a sacrifice of wealth on the part of one of his enquirers, and would unhesitatingly promise him the eternal life he sought as the result of simple trust. Of the two methods, however, which really deals with the religious needs of the enquiring soul, and which offers that real salvation of which the man stands in need, and points the true and only way to that deeper life for which his soul is craving? If the true preaching of the Gospel is ministering to religious need, and eternal life is that richer and fuller life the soul craves for, then there is no question that the ministry of Jesus is religious ministry *par excellence*. When shall we realise that a scheme of salvation, whatever it may be, is only effective when it does actually save a man, not from some future Hell,

but from the sin and selfishness which make this world a Hell? The unorthodoxy which we have to fear is not found in any message which fails to harmonise with our standard formulas, but one which does not minister to religious need and fails to evoke a higher and deeper life. The moment we face the true facts of religious experience, we realise that the theology at the back of a true ministry may vary in its intellectual expressions from that of an ultra-orthodoxy to that of ultra-heresy, and yet in its actual saving effect be truly efficacious. The Divine Spirit makes use of the most various instruments, but once used, they bear the stamp of a Divine approval which no human authority can take away. The true and only effective test of Evangelism is its power to minister to the spiritual needs of men. If it does that, and does it by following the method of Jesus, it bears the stamp of His approval and can afford to dispense with any other.

One of the commonest mistakes which the missionary, dominated by the proselytising spirit, makes is the importance he attaches to the correction of the intellectual errors of Hinduism, rather than first seeking to evolve by means of the aspirations which Hinduism has nurtured, that sense of incompleteness and lack which, though often unrealised, is never entirely absent from the truly religious Hindu. This is not only to begin

at the wrong end, it is to emphasise the very evil from which the religious Hindu is suffering through the training to which Hinduism has subjected him. That evil is the evil of pure intellectualism in the religious domain. We have to remember that after all Life is a greater teacher than Creed or Dogma. The true defect of Hinduism is not so much in its logic, as in its failure to reconcile religion with life. This defect is not peculiar to Hinduism, though it is there most pronounced. It is characteristic in a more or less degree of all religions which have been systematised, including Christianity. The religion of Jesus, just because it is not systematised into a dogmatic theology, avoids this recurring manifestation of unsatisfactoriness. Christianity in its history shows how continually the systematising, to which it has been subjected, renders it necessary to go back again and again to the living thought of Jesus, in order that elements which have been ignored may be recovered, and others which have been over-emphasised may be corrected. As regards Hinduism the defect referred to is more pronounced because the systematising is more ancient, and is also based upon a conception of life which is far more opposed to that which life under modern conditions emphasises. The greatest dissolvent to which Hinduism is being subjected is not modern ideas, but the modern life which produces the ideas. All the attempts to reform

Hinduism are necessitated by the contrast which life presents to the modern Hindu with that delineated in Hinduism as a system. Our Western Christianity is no doubt truer to actual life than Hinduism, but the Hindu feels that Western life is not the same as Eastern life, and he therefore naturally hopes for a reformed Hinduism which will give him that reconciliation he needs between religion and life, a reconciliation which will not be foreign, but native to India. If we truly grasp this fundamental characteristic of the situation, we shall see that the supreme thing is not our intellectual conceptions of Christianity, but the sharing of that religious life which has come to us through Jesus Christ. It is not a theological Gospel of the reconciliation between God and Man which the Hindu needs, it is the reconciliation itself, a reconciliation which will bring religion into harmony with life.

The missionary who is dominated with the conception of Proselytism fails to realise this, while the true Evangelist, realising it, puts on one side as secondary the whole intellectual question of Hinduism *versus* Christianity. He does this, not because he does not see that as intellectual systems they are in many ways irreconcilably opposed to each other, but because he knows that if he is to minister to the Hindu's religious need he must start on common ground. That common ground is the religious need itself, a need, that is, of such

a conscious relation between the Divine Father and His child, as shall issue in the realisation within the limits of our human life, of that Divine life which we have received from our Heavenly Father. The intellectual systematising will follow, it cannot precede this experience. The Western missionary can do little in the matter of this systematisation ; he can, by the help of the Divine Spirit, do everything in enabling the Hindu to gain this religious experience. His ministry therefore is primarily religious, and secondarily intellectual. He will seek, therefore, not to replace Hindu intellectual error by Christian, but essentially Western, conceptions of truth, but to impart the satisfaction of those religious aspirations which are common both to him and to his Hindu brother. This does not mean for a moment that the intellect is to be neglected, but it does mean that he is to minister primarily to the soul and not to the mind. It means that, like Jesus, he is in India that the Hindu may have life, and life in greater abundance. He will not decline to discuss Hindu and Christian conceptions of truth, but he will emphasise the satisfaction of religious need above the necessity of intellectual adjustment, the possession of religious life above the possession of correct views. He will realise that the Hindu mind, and the Hindu mind only, can present such an intellectual system of Christianity as will satisfy it. His place is to furnish the Hindu with the means of obtaining

that religious experience which will alone enable him to effect the reconciliation between religion and life for which India is waiting.

This conception of his true Mission in India will shape his method of approach, the character of his ministry, and the attitude he assumes towards Hinduism. The sympathy with Hinduism which the modern missionary urges is very frequently misunderstood, and particularly in the direction of supposing that sympathy is synonymous with acquiescence in a pure intellectualism. It is supposed that to have sympathy with Hindu religious aspiration, is to endorse the intellectual positions which Hinduism as a system has taken up. A missionary recently read a Paper on South Indian Mysticism and the Gospel, in which he dealt with the Mysticism associated with the Siddhanta of the Saiva and Vaisnava sects of Southern India. He showed that he possessed an intimate knowledge of the conceptions and ideas underlying the Siddhanta philosophy, and he emphasised the necessity of a clear discrimination between these ideas and those underlying a Christian philosophy. In an illustration of an imaginary conversation between a missionary and a Saiva or Vaisnava mystic, he showed how, while both used the same terms and appeared to be in complete harmony, they were in reality giving expression to opposite and contrasted ideas. As a discussion of the differences between the conceptions underlying

Siddhanta and Christian philosophy the Paper was a valuable contribution. It was, however, addressed to a conference of missionaries, and was entirely vitiated by the motive prompting it, which was to show that Hindu Mysticism offered absolutely no approach to the Gospel. The writer concluded his Paper with an identification of this Mysticism of South India, with what he evidently regarded as an inspiration of the Devil, addressed to Adam and Eve in the Garden of Eden, when he suggested that they should be as gods knowing good and evil. This he interpreted to mean the fictitious and delusive promise of "the attainment of a new knowledge about good and evil, and in connection therewith of an attainment of a state in which man will be in the likeness of God in a new sense namely, not only spirit, as God is spirit, but divine as God is divine." Finally, he confessed his conviction that the central ideas of South Indian Mysticism are variations of this suggestion of the Devil, and that it offered no approach to the Gospel at all.

This Paper affords a striking illustration of the way in which the truly significant thing can be entirely ignored, and how sympathy with Hindu religious aspiration can be confounded with an endorsement of Hindu religious thinking. There is no doubt a philosophy to which Mysticism gives birth, but to confound it with Philosophy is entirely to misconceive its essential characteristic,

which is not philosophical but religious. The significant thing in connection with South Indian Mysticism is surely the actual presence of the aspiration after a personal God, and the enjoyment of His love and grace, within a religion whose intellectualism is dominated by the Advaita conception of God, and the inexorable law of Karma. The remarkable thing, even in the philosophy springing out of this Mysticism, is that the Hindu mind should be able even to find room for conceptions so apparently irreconcilable with these fundamentals of Hindu philosophy. It is surely just here that Hindu Mysticism offers a point of contact with Christianity which the missionary must be blind not to perceive and welcome. If religious aspiration offers no approach whatever, then the missionary may as well retire from the field and give up his ministry to the soul of India altogether, for there is no common ground between him and the Hindu.

This Paper, in fact, provides by contrast a very good illustration of the truth of the contention that the primary work of the missionary is not to replace Hindu by Christian conceptions of truth at all, however superior the Christian conceptions may be, but to minister to those religious aspirations which Hinduism has produced but failed to satisfy. To attempt first of all to replace one intellectual conception by another is simply to invite a logical contest, which, especially in India,

is one of the most barren and unprofitable proceedings in which a missionary can engage. It is to occupy the very ground of intellectualism, which has done more than anything else to render religion in India ineffective for actual life. It is to forget that Life produces Creed, and not Creed Life. How entirely different is the attitude of Jesus, as revealed in His interviews with religious enquirers. He could take a barren controversy, between Jew and Samaritan as to this mountain or Jerusalem, and ignoring altogether the contest of rival creeds, could minister to that true desire for worship which lay at the root of the controversy, and without which the controversy would never have arisen. Even to the ridicule and contempt underlying the question on the resurrection, which divided Pharisee and Sadducee, He could so reply as to minister to religious aspiration, and lift the whole subject out of the intellectual into the living sphere of actual relation between God and the soul, so that the ridicule became shamefaced, and the heart felt the power of a truth which the mind had scouted and laughed at. To a question designed with the express purpose of entrapping Him and rendering Him liable to a charge of sedition, and apparently so far removed from the sphere of religion as the one regarding the payment of taxes, He could give a reply which was no mere skilful evasion of a difficulty, but a plain answer in the realm of politics, and at the

same time a religious answer which removed it out of the sphere of contending parties altogether. There is not an interview which does not reveal this dominant conception of a ministry to the religious needs of men, and a comparative disregard of mere intellectualism in all its forms. His answers are not those of the keen and subtle intellect, but of the deep and spiritual soul. They do not betray an acquaintance with the logic of the schools, but they reveal a knowledge of the deeper life of the soul which makes them as fresh to-day as when they were first uttered, and as applicable to the life of the twentieth century as to that of the first.

As a practical illustration of the difference of method between Proselytism and Evangelism in ministering to religious need, we may take the case of idolatry, probably the most common theme of the open-air preaching which forms such a conspicuous feature of missionary work in India. The Proselytist fails to perceive in idolatry anything but an unmitigated evil which prevents that acceptance of his message and doctrine, without which no salvation is possible. To him, the idolater is not a child reading in the infant standard, he is a soul deluded by the Devil. Consequently, idolatry is a sin against God which must be denounced, the idol is a hideous caricature which must be discredited by sarcasm and ridicule in order that its worship may be abandoned. He

fails to see that for one case in which he may succeed in replacing idolatry by a higher worship, there may be a hundred cases in which he only succeeds in destroying the little reverence his audience already possesses. He will no doubt carefully enter in his statistics the one success, but he will be utterly oblivious of the hundred cases in which he has destroyed without rebuilding. The true Evangelist, on the other hand, sees that idolatry is idol *worship*, and fixes his thought primarily on the worship and not on the idol. The idol worshipper is to him a child in the infant standard who must be promoted to a higher standard. He consequently carefully avoids all ridicule and denunciation, and begins with that instinct for worship which has called forth idolatry. He is addressing, say, an audience largely composed of Lingaits, worshippers of Siva under the form of the Linga or phallus, and whose idol is worn on some part of the worshipper's person. Tradition has it that originally there was only one Linga of pure gold for the whole of India, which was located in the sacred city of Benares. One idol, however, was soon found to be insufficient, consequently one of pure silver was placed in each of the great centres of Lingait worship. This expedient was also soon found to be inadequate, and first bronze, and then stone Lingas, as found to-day, were placed in every village in which a sufficient number of worshippers resided.

Still the need was not satisfied, and finally it was ordained that each worshipper should possess a small image for himself, which must always be worn about the person, so that worship might always be possible. Starting, therefore, with the great human need of communion with God to which idolatry bears witness, and taking up the Lingait tradition, it is comparatively easy to show how the provision for supplying the need has constantly proved insufficient, and the conclusion is arrived at that the true satisfaction can only be obtained when God is enshrined, not in the little silver box suspended from the neck of the Lingait worshipper, but in the heart purified and made meet for the Divine indwelling. This of course is but a simple illustration, but it explains what is here meant by a ministry to religious need, rather than a combating of Hindu error, a ministry which Evangelism regards as the supreme work of the missionary. In the region of what is called Higher Hinduism, Professor Hogg's book, *Karma and Redemption*, with its intensely sympathetic treatment of Hindu religious thought and sentiment, is an excellent illustration of the method of Evangelism.

It is a ministry to the religious life of India which Evangelism, as interpreted by the ministry of Jesus, is commissioned to supply. The whole of Christ's ministry is of this nature, and is characterised throughout by a complete disregard

for theological and ecclesiastical formulas. It takes up its ministry at the point up to which the enquirer has been brought by the previous ministry of the Divine Spirit, and seeks to evoke that consciousness of the need of a richer and fuller life which it is its province to supply. If there is an entire absence of dogmatism, there is an authority due to a religious experience which is conscious of its power to satisfy the deepest need and the highest aspiration of the soul. It is a ministry of this nature which India needs, and will gladly welcome, and it is a ministry of this kind which a true Evangelism will strive to give.

CHAPTER V

MEN AND METHODS

THE missionary needed for the evangelisation of India in the sense here indicated, must be a man of a very distinct type, specially fitted and endowed for a unique work. The Indian Mission-field is very varied in its character, and offers scope for very varied qualifications. Our Missionary Societies need a far wiser direction than they at present receive in the appointments they make to their different fields. It usually happens that the immediate vacancy alone determines the sphere of the prospective missionary's activity, and a man is drafted out to India, or China, or Africa, with hardly a thought as to the special needs of the field, or the special qualifications of the man. The inevitable result is that we have men occupying spheres for which they are not fitted, and we have spheres nominally occupied but practically unsupplied. If this is the case as regards the Mission-field as a whole, it is specially so as regards the Indian Mission-field, and the special demands that field is making at the present time. The

supreme qualification needed for the special type of missionary required for the true evangelisation of India at the present time, is the possession of an abounding spiritual vitality of the broadest as well as of the deepest kind. It must be broad, because it must be able to perceive and sympathise with a spiritual life of a very different colour and texture from its own, and to recognise it when it is manifested in a very different environment from its own. It must be deep and strong, because it has to minister to the unsatisfied longings and the undefined aspirations of the Eastern soul. The true Evangelist must be an all-round man, not in the conventional sense of being able to turn his hand to anything, but in the far more difficult sense of being able to turn his thought and his sympathy in any and every direction where the truer and deeper life of the soul is seeking expression. His spirituality must not be of the conventional type, but of the kind which is full of sympathetic interest in every department of life, because it recognises the spiritual everywhere. India is throbbing with new life which is manifesting itself in all directions, offering a hundred points of contact, and presenting a hundred opportunities for the exercise of the spiritual gift. The Evangelist must have a capacity for seeing things from the Hindu standpoint, not necessarily that he may adopt that standpoint, but that from it he may be able to point upwards and onwards

to the glory of those things which eye hath not yet seen, and which have not yet entered into the heart of man to conceive. His theology, however clear and definite it may be to himself, must not be of that dogmatic kind which admits of no alteration and allows of no alternative. He must be at home in Hindu religious thought, not merely that he may controvert what he conceives to be its error, but that he may transfigure its truth with the glory of a fuller and a richer expression. He must be able to recognise what the Divine Spirit has already accomplished, and be quick to detect, not with the harshness which condemns, but with the sympathy which appreciates, the unsatisfied longing for the life which is life indeed. Above all, he must recognise that his supreme task is not a theological or philosophical propaganda, but a spiritual ministry—a spiritual ministry, however, which can be exercised in every department of human activity and interest.

Much is being said and written at the present time on the subject of the training of the missionary for his life work. Hitherto there has been little, if indeed any special training, and the ordinary college course designed for the home ministry has been the only training the missionary has received. Probably as far as his general and theological education are concerned this training, provided it be of the best kind available, lays as good a foundation as is required. We must, however, recognise

that it needs to be supplemented by a training specially adapted to fit him for a work which is essentially different from that of the home ministry. The missionary's special preparation for his work ought to begin where the home minister's training ceases. This is now generally recognised in theory, though there is some difference of opinion as to where that special training should be given, whether at home or in the field. There are strong advocates of both views. Perhaps if we settled first of all what the special training ought to be, we should be in a better position for deciding where it should be.

The missionary to the East needs a more detailed study of Comparative Religion than he is able to obtain during the ordinary ministerial course ; and he also needs, for the particular field in which he is to labour, a grounding at least in the language in which the religious literature of the country is written. This training could probably be best obtained at home, in an interdenominational College, affiliated to some University. Here the missionary would be brought into contact with fellow-missionaries of other denominations, which would tend to broaden his sympathies, and encourage that spirit of mutual respect and the realisation of a common aim, which are essential for that co-operation so desirable in the Mission-field, and those amicable relations with other branches of the Church of Christ which are vital to the interests of the

kingdom of Christ. His ordinary ministerial course would have brought him into contact with the home ministry of his own denomination, and this special course would bring him into touch with the larger Church.

The missionary's preparation, however, would not yet be complete, for it needs supplementing by a training which can only be obtained in the field itself. It has come to be generally recognised that a missionary's early years are often wasted, for the want of a little wise direction which experienced missionaries, and they only, are able to impart. There is first of all the initial difficulty of language. It seems to be the opinion of some that all that is needed is to plant a man down in the midst of the people, and he will drink in the language as easily and as readily as he drinks in the air he breathes. It goes without saying that close and intimate acquaintance with the people will alone give that facility in the expression of his thoughts, and that idiomatic acquaintance with the language, without which the missionary's work will be more or less of a failure. It is, however, a pure delusion to imagine that there is any advantage in the initial stages of the language-study, in simply throwing a man into the midst of a people of whose language he is utterly ignorant, and whose mode of thought, and the expression of that thought, are almost the reverse of his own. It is comparable to the old rough and ready method of teaching (?) a man to

swim by throwing him into deep water, and leaving him to sink or flounder out as best he can. It is an excellent method if you only take notice of the successes, and bury without an inquest all the cases of drowning. Months of weary and often despairing drudgery with totally incapable pundits, so called, might be saved, if the young missionary had the advantages of skilled superintendence on the part of an experienced missionary, and the incalculable benefit of pundits who have been trained to teach. The average man would make more headway in six months under such a system, than he would in eighteen months under the present lack of system.

In addition to the language-study, however, he needs a wise initiation into the common religious beliefs of the people amongst whom he is to labour, their social customs and etiquette, methods of work and mission policy, which can be imparted to him only by missionaries who have had a life-long acquaintance with the people and the work. It is nothing less than pitiable to see young missionaries hopelessly blundering and floundering in the same old bogs and morasses of their predecessors, from which it would have been the easiest thing to save them. At present, each man is generally left to repeat the mistakes and make the same failures as those who have gone before him, and his older colleagues often stand silently by, fearing lest they should be regarded as interfering with the young

missionary's freedom. Missionaries, like other men no doubt, have to learn in the bitter school of experience ; but there is neither sense nor reason in allowing them to spend their early years in repeating useless experiments which are the result of pure ignorance, an ignorance which a wise initiation could easily remove. Such work, however, cannot usually be done by the older colleagues with whom the young missionary may be associated. It is not every experienced missionary who is capable of teaching, and it is not every older colleague who is necessarily experienced. There is also the other side of the question, namely, that it is not every young missionary who is teachable when he is associated with an older man. He may be quick to see the older man's defects, while blind to his virtues. In a training-school, however, the entire atmosphere is different. He is there for the express purpose of being taught, and his teacher is not a colleague with whom he is jointly responsible for work, but a picked man, specially selected, not merely for his experience but for his teaching capacity.

The religious beliefs, and the religious environment of the common people, are very different from the religion with which the young missionary has become acquainted in his study of Comparative Religion, and the literature of the Sacred Books of the East. That may be in the background, but the foreground is occupied by something very different. Unless he is wisely initiated into this,

he may be almost as much a foreigner as though he had never studied Hinduism, and may be hopelessly at sea when he comes to deal with the people to whom he wishes to minister. He must realise that both background and foreground are essential parts of the picture. The religion of every Hindu he meets is certainly not the religion of the Sacred Books of the East, but neither is it unrelated. If he is to minister aright to the religious nature of even the ordinary Hindu, he must relate the common beliefs to the religious aspirations and religious seeking expressed in the literature of India. It is just here where the missionary of sympathy and experience can help him by putting him on the right track.

In the same way, there are principles of work and of general mission policy, upon which a little wise instruction at the outset, would tend to prevent those follies and mistakes which often have most far-reaching consequences, both to the man and his work. The young missionary is generally plunged into a mass of organised work which is so exacting, as to prevent his consideration of questions of mission policy at all, and it is fatally easy for him to slip into ruts, or perpetuate unwise methods which he has been committed to by the same inexperienced action of his predecessors, and which have never received the careful consideration they required. A plan once started, a method once adopted, soon acquire an authority which is derived

not from any proved merits, but merely from continued existence. Familiarity with it and ignorance of any other, give it a sanction and sacredness out of all proportion to its deserts. It is fatally easy for the policy of a mission to resemble the familiar cart track with its deep ruts, which may have been the only possible way a century or half a century ago, but which is totally unsuitable for modern requirements and modern appliances. The younger missionary brings out his bicycle and motor bicycle to take the place of the palanquin and country cart of his predecessor, but he often fails to realise that there has been quite as much development in the intellectual and religious spheres, and that some of the old methods and old attitudes are as antiquated as the palanquin.

Another important element in the missionary's training is a knowledge of Indian etiquette, which is far more important than the mere word implies. In his early days the young missionary, through pure ignorance of the social amenities of India, not only makes blunders in his intercourse with Hindus, but frequently adopts an attitude which is a constant hindrance to his ministry. A little instruction at the beginning, would not only prevent the blunders, but would ensure that sympathetic attitude which does so much to establish intimate and friendly relations with those whom he desires to serve. Similarly, there ought to be a course of training in what should take the place of Pastoral theology

and sermon-making for the home minister. The missionary's true pastorate is not among the Christian, but among the Hindu community, and he needs a course of Pastoral theology fitted for that very different ministry, and instruction in the preparation of addresses and the art of religious conversation, which will give him at least some conception of how to begin his work. No doubt these matters are of a kind in which proficiency can only be obtained by practical work and in the real exercise of his ministry, but much could be done in the direction of putting the missionary on the right lines. At present hardly anything is attempted in this direction, or what is done is often done by the wrong men and in the wrong way. It is the work of experts, and would be of untold value to the inexperienced missionary with his life's work before him.

With missionary methods, as methods, this book is little concerned. There are doubtless those amongst missionary critics who feel that almost all our methods are antiquated, and that what is needed is a readiness on the part of the missionary body to adopt new methods. The missionary body, however, is certainly not, as a body, of that conservative order which the critics suppose. It is ready and eager to try any methods which are in any way calculated to further its great work. There is, however, one direction in which it is sufficiently conservative to make it hesitate a very long time

before being convinced that a reform is needed. It has no objection to trying new methods, but it looks with the greatest suspicion on the adoption of a new attitude. It is the author's opinion that a new attitude is far more important than new methods. The new attitude which is needed, however, can only be adopted, as it is the outcome of the clear recognition that Evangelism and not Proselytism is the supreme work of the Church of Christ. Whatever may have been our desire and intention, there is not the shadow of a doubt as to the impression we have produced on the Hindu community. With hardly a single exception, Hindus regard us as Proselytists pure and simple. Our presence in India means to them the destruction of Hindu religious and social life, and the establishment of a foreign religion and a Western social order. The missionary is regarded by them as the enemy of Hindu religion and the destroyer of Caste. Christianity is the religion of the foreigner, and the Church is a foreign ecclesiastical order. This is undoubtedly the impression which our Christian propaganda has produced; and the Patriotism which we have been so largely instrumental in generating, is likely to be as antagonistic to our work as the Caste system we found, and against which efforts have been so largely directed. It will doubtless be said that we cannot help the impression we have produced, that the distinction between Proselytism and Evangelism, if it really exists, is one of spirit

simply, and can only be appreciated by a more intimate acquaintance with Christianity than is possessed by our Hindu critics. Whatever truth there may be in this contention, it at least behoves us impartially to examine the attitude we have assumed, and to see whether it is not possible to adopt a different attitude, which is not calculated to produce an impression so unfavourable to the true object of our mission.

If we put ourselves in the position of the average Hindu and look at our Christian propaganda from his standpoint, it becomes obvious at once that we are not so much ministers to religious life, as exponents of another religion with a different philosophical basis and an essentially foreign organisation. If, for instance, he listens to the ordinary bazaar preaching, the dominant impression he will carry away with him is a theological conception of Christianity, issuing in an invitation to accept this as the only true religion, cut himself off from his social environment, and join the foreign missionary's body of disciples. He hears the Christian Bible described as the true Veda, with the implication, if not the express statement, that his own Vedas are false ; he hears a dogmatic declaration of the only true way of salvation, with a very definite statement that, unless he accepts that way, he is in danger of eternal ruin. His own religious leaders are probably characterised as blind leaders of the

blind, whose sole object is to fatten on the contributions they are able to levy, and who stand in marked contrast to the foreign teacher, who gives to, rather than takes from, those who place themselves under his guidance. He learns that the band of assistants who accompany the missionary are all in receipt of salaries, and that their chief duty is to persuade him and his fellow-Hindus to join the Christian religion ; and he not infrequently concludes that both they and the missionary receive so much for every convert they enrol. If he enquires about the school which the missionary has opened in his town or village, he is told that the chief object is not the education of the children, but their conversion to the Christian religion, and that with this object in view, every boy and girl is compelled to learn the Christian Veda and receive instruction in the foreigner's religion. He may possibly also be told that the missionaries are occasionally in the habit of carrying off a boy or girl, and baptizing them without their parents' consent and without their knowledge, and that as the result the missionaries have sometimes been prosecuted for kidnapping. If he is a little more enlightened than his neighbours, and wishes his wife or his girls to be taught in their own homes, he is told that the missionary lady will either come herself or send a woman teacher, on condition that the Christian religion forms part of the instruction, but not otherwise. If he sees a

Christian Church and enquires what it is, he is told that it is the Christians' temple, where the foreign teachers perform worship for those who have become their disciples. If he meets a company of Indian Christians, he finds them dressed in a more or less foreign costume, and answering to equally foreign names.

Now, after making full allowance for exaggerations and misconceptions in such a representation of the missionary and his work on the part of the Hindu, it is perfectly clear that, judging us by the only means available to him, he can form no other idea of the Christian propaganda than that of Proselytism pure and simple, and that from his standpoint he must not only be prejudiced, but strongly, and indeed often bitterly antagonistic. It may be quite true that a more intimate knowledge may cause him slightly to modify his opinion as to the true motives which inspire the work, but he never escapes from the atmosphere of Proselytism, and the great majority of Hindus rarely get even as far as forming a just conception of the missionary motive.

With such an impression of missionary work, the true purpose and aim of Evangelism suffer an almost hopeless handicap. For the one or two who may be ready to cultivate more intimate relations with the missionary, there are thousands who are completely hostile in their attitude, or at least suspicious and unsympathetic. There is

only one way in which this entire misconception of the service of Christ in India can be removed, and that is by a complete change of attitude, which shall be as apparent to the ordinary Hindu as the present attitude is. This change of attitude, however, is only possible as the result of the full acceptance of the ideal of Evangelism. If our supreme and dominating aim is the acceptance by individual Hindus of our Western theological Christianity, and their definite accession to the various ecclesiastical organisations of very pronounced Western types which we have established in their midst, then we are Proselytists, and we cannot avoid the impression we have produced, and to attempt to conceal our aim would be actually dishonest. If, however, our supreme and dominating aim is a ministry to religious life, a ministry which is *comparatively* indifferent to the intellectual forms and formulas of a theology which is the result, and not the cause, of our spiritual relationship to Jesus Christ, and we relegate to an entirely subordinate position the question of accession to our various ecclesiastical organisations, then we are Evangelists and not Proselytists, and we shall feel the absolute necessity of removing an impression of our work which so fatally prevents the exercise of that ministry to which we are called and commissioned by Christ. It is quite possible, and indeed probable, that the raising of such an issue will divide the missionary

body into two schools, one of which will conscientiously feel that, however much they dislike the term Proselytism, they cannot dissociate themselves from it, while the other will feel, equally strongly and conscientiously, that they cannot allow themselves and their work to be associated with it. Such a division cannot be avoided, however much it may be regretted. One thing, however, can be avoided, namely, mutual misunderstanding and misrepresentation. Both schools may be equally sincere and equally loyal to their common Lord.

If we wish to dissociate ourselves from the proselytising impression current amongst Hindus, we must make it perfectly clear and evident that, as regards ourselves and our work, mere accession to organised Christianity is not our primary object. We must frankly face the issue, and ask ourselves whether we are content to spend our lives in ministering to the religious life of India, even though the result of our labour is never represented by a single accession to organised Christianity. It by no means follows that accessions will not result from such labour ; the author believes that large accessions are inevitable, and that they will far exceed those from Proselytism, but the accessions are not the primary aim of the Evangelist. His aim may be described as not the spread of Christianity, but the propagation of the Christian spiritual life. He is not chiefly con-

cerned with bringing men to the Church, but to Christ. Accessions to organised Christianity must follow and not precede the possession of Christian life. He believes that a Hindu should come to Christ before, and not after he has come to the Church, and if the former result has been achieved, he is comparatively indifferent about the latter. Like Paul, his supreme concern is not to baptize, but to evangelise, and he is as indifferent to baptism as the Apostle. It were well indeed if missionaries could more frequently say with Paul, "I thank God I baptized none of you . . . lest you should say I am of Paul." At present almost every convert says, not as he ought to say, "I joined such and such a company of Christians, but, I was baptized by such and such a missionary." The effect of this is to stamp Christianity as a foreign religion, and to separate the Indian Church from India and ally it to a foreign country.

It is worthy of serious consideration whether the Evangelist should not absolutely decline to baptize at all, leaving this rite of accession, to the Indian Church to whom it truly belongs. This, in fact, is one of the alterations in our missionary propaganda which would do much to remove the wrong impression we have produced, and make the Christian community and the Church, not only in name, but in reality also, Indian. If as a result of the possession of spiritual life which a Hindu has received through Jesus

Christ, he desires, as in the majority of cases he undoubtedly would desire, to associate himself with others of like spirit, it is surely for the Church, and not for the missionary, to admit him to the Christian community by baptizing him in the name of their common Lord. It is the Indian Church and not the Mission which is concerned with accessions. As things are at present, however, it is not too much to say that it is the Indian Church which is comparatively indifferent, and the missionary who is solicitous for the gathering in of those who are without. It is the solicitude of the missionary for proselytes, and the indifference of the Indian Church to accessions, which stamp the Mission as a proselytising agency, and make the Indian Church a weak and lifeless exotic, instead of a vigorous and indigenous Church. If we left baptism to the Indian Church, to whom it rightly belongs, we should at once relieve Missions of one of their chief proselytising characteristics, and minister at the same time to the fuller possession of the spirit of Christ in our Indian Church. The missionary would cease to be a Proselytist, and the Church would tend to become, what it certainly is not at present, evangelistic.

The same principle applies, and applies with still greater force to the educational, medical, and industrial missionary. These men are certainly not sent to baptize but to minister, and that, not as a part of the Indian Church's evangelistic work,

but as a part of the Mission's ministry to the religious life of India, by means of care and solicitude for the intellectual, moral, physical, and social life of the people of India. Their primary object, indeed, is not to gather in converts for the Indian Church, but to evangelise India through the manifestation in word and deed of the spirit of Christ. In many cases, however, these men also, by the baptism of converts, emphasise not the evangelistic but the proselytising idea. They, too, are concerned with accessions to organised Christianity, and occasionally we find a medical missionary who almost forsakes the Divine work of healing, for which he has been specially trained, and which his missionary brethren cannot do, for so-called evangelistic work which is proselytism in effect, whatever it may be in spirit. It is this all-dominating conception of the supreme importance of gaining accessions, which has caused these truly evangelistic agencies to be looked upon with suspicion by Home supporters, and some educational missionaries to be regarded as hardly worthy of the name of missionary, though their whole life has been a devoted and passionate service of Christ amongst the people of India. This same conception has given to one branch of missionary work — that which has confiscated the term evangelistic, and which consists in preaching— a position of superiority which is not only unjust to other forms of work, and injurious to the

missionary cause as a whole, but is out of all proportion to its intrinsic merits. There is no intention of disparaging this important branch of Christian ministry, but it needs to be strongly emphasised that, in the true evangelisation of India, preaching is only one of many equally efficient branches of service. It has its place in the evangelisation of India, but that place is by no means the unique one which many of its advocates claim for it.

A further direction in the way of removing this proselytising conception of our work from the minds of Hindus, is to cease to make Biblical instruction compulsory in our educational, medical, and industrial work. The time has surely come when we should recognise that to compel people to receive religious instruction is the surest way to prejudice the mind against its reception. If these forms of ministry can only be justified by the fact that they enable us to force religious instruction on unwilling Hindus, they are unworthy of the support they receive, and the so-called advantages they offer for imparting Christian truth are not worthy of the name. It is a standing reproach to Christianity, that while in European schools in India parents have the right to send or withhold their children from religious teaching of which they do not approve, Hindu parents are deprived of any such just and reasonable provision. While the effect of making religious instruction

optional in Mission schools might temporarily denude our Bible classes of a great many scholars, it would be but temporary, and in time, especially if the religious instruction were something infinitely better than the formal thing it so often is, we should find that the Bible Class had become what it ought to be, the favourite class of all. It should be remembered that Hindu parents, as a rule, have no objection whatever to religious education by means of a study of the Bible. What they object to, and have a right to object to, is using the school for proselytising purposes. Making the religious instruction optional would have a very great effect in disabusing their minds of this idea. We ought, however, to go further, and guarantee that no attempt even shall be made to induce the children in our schools to take such an important step as their baptism involves, without the full consent of their parents or guardians. The missionary who cannot regard education, with its unique opportunities of ministering to the religious life of children, as in itself a branch of true evangelistic work, had better not engage in it at all. To make use of it merely for the purpose of Proselytism is to prostitute a noble office to an ignoble use.

Once freed from the taint of Proselytism, our present missionary methods would be practically new methods, for they would appeal in an entirely new way. Hindus would listen free from the

fear of being proselytised, and if our ministry became more positive and less antagonistic, in line with, and not in opposition to their religious development, it would accomplish that great work of leavening Hindu religious thought and feeling, which it is the special mission of Christianity to accomplish. There is no more suggestive parable in relation to the missionary's work in India than the parable of the leaven, and the chief point of the parable is the hiding of the leaven and the leaving of it to accomplish its work. It is a mistake to suppose that the leavening process may be true of what is called the indirect work of Missions, but is not characteristic of the missionary's chief work—that which is termed soul-winning. The two spheres have been contrasted as though they were distinct and separate, if not diverse and opposite ; and attention to the work of leavening is in some quarters regarded as almost synonymous with disloyalty to the marching orders of the Church. As a matter of fact, the great work of the salvation of India is one with the work of the salvation of individual Hindus, and the true method in both spheres is the hiding of the leaven in the meal, and the leaving of it to do its own work. It is anxiety to hasten the leavening process, to take it out of the meal before the whole has been leavened, which is responsible for much of the disappointment and a good deal of the failure which confront us in

India to-day. Much of the unsatisfactoriness of Indian Christianity is probably due to the fact that the meal has been baked before it has been wholly leavened. A premature baptism is not only injurious to the Hindu community, it is harmful to the individual. The true leavening influence of Christian truth is arrested by the baptism, and the convert brings over with him Hindu thoughts and feelings which have not been leavened, and frequently remain unleavened throughout his life. In the same way the anxiety to baptize, has often entirely stopped the real ferment of Christian truth which had most hopefully begun in the Hindu community, and the salvation of the many has been entirely sacrificed for the sake of a single accession to the Christian community. It is not here suggested that the individual should be sacrificed for the sake of the community, though this is certainly preferable to sacrificing the community for the sake of the individual; but it is suggested that we ought to be far more careful than we are to guard against a premature baptism. There will always be cases where the leavening process in the case of the individual has been completed, and where it is right and proper that the Hindu who has become a Christian in fact, should make that fact patent and clear. This, however, is rather a matter for the individual to solicit, than for the missionary to urge. When the desire is present it should

be encouraged as an integral part of the soul's religious development, but the command to "sell all that one has, take up the cross, and follow the Christ" must always follow, and not precede the movement of the Divine stirring within, which expresses itself in the question, What lack I yet?

The true missionary attitude, an attitude which will manifest itself throughout the whole missionary propaganda, is that of the true spiritual friend and helper of the Hindu, without any ulterior motive of inducing him necessarily to adopt what he regards as another religion, and which, viewed from the theological and ecclesiastical standpoint, is another and foreign religion. This is no doubt impossible on the part of a missionary who regards Christianity as another religion, and has come out to India with the express purpose of proselytising Hindus to that other religion. It is not so, however, to the missionary who feels that the essence of Christianity is neither theological nor ecclesiastical, but a closer and more intimate relation of the soul to God, and who looks upon the revelation of God in Christ, not as the contradiction, but as the fulfilment of other Divine revelations which the Spirit of God has made in the religious thoughts and aspirations of men. Such a man is and must be the friend and helper of his Hindu brother, and his supreme concern will be by all and every means to establish those friendly relations which will enable him to impart the religious knowledge

he possesses, and share the religious experience he has acquired. He will minister as far as he is able to any need, he will help in any direction, without stipulating that the Hindu shall allow him a set time for the inculcation of the tenets of the Christian religion. Such stipulations are quite unnecessary in his case, because he knows that there is nothing which cannot be made a medium through which his Christian religious thought and feeling may find expression. All ministry is to him a service of Christ, and every opportunity of intercourse is an occasion for communion of soul. It is this kind of Christian ministry which India needs and will gladly welcome.

CHAPTER VI

THE INDIAN CHURCH

From the standpoint of Evangelism, regarded as the true mission of the Christian West to the religious thought and life of India, there is as much need of an alteration of attitude in the Indian Church as there is in the missionary body. The present attitude of the Indian Church, with rare exceptions, is unconsciously, but none the less really, as prejudicial to the influence of Christianity in India as the Proselytism which has characterised the missionary body. It is in fact the direct outcome of that misconception of the true nature of the missionary enterprise. The attitude it presents to the ordinary Hindu is not that of an indigenous and Indian Church, but of an exotic and distinctly foreign Church. It is not the purpose of this book to find fault and apportion blame, but to look things fairly in the face with a view to a better fulfilment of the world-wide mission of Christianity. When all the circumstances are taken into account, any different attitude on the part of the missionary body and of the

Indian Church was probably impossible. This, however, does not imply that things as they are, are things as they should be. It is with the fullest recognition of the great and good work which has been accomplished both by the missionary body and by the Indian Church that criticism is here offered.

The great defect, in the author's opinion, which marks the Indian Church is that it is not only not Indian enough, but that it is pronouncedly foreign, and apparently desirous of emphasising its foreign character. In name, in organisation, in thought and spirit, it is Western through and through. We have Indian Churches which seem almost to go out of their way to emphasise that they are English, Scotch, Irish, American, German, and Dutch Churches. We have Indian Wesleyans and Indian Lutherans before the Indian Church has produced either a Wesley or a Luther, or has indeed even felt the need of them. We have the fossilised remains of conflicting creeds and ecclesiastical controversies which ought long ago either to have been buried or put into museums, but which instead are used as signboards to make known to every Hindu who passes by that the Christian Church is a foreign institution, having absolutely no connection with India. The names have some meaning in association with the Missions, which are and must be foreign agencies, but as marks of Indian Churches, they are not only

meaningless but misleading. It is not merely in the matter of names, however, that this foreign character is emphasised ; in the matter of organisation it is equally present and far more mischievous. We are not here concerned with the various ecclesiastical conceptions of the Church which prevail in the various Missions, and which from certain standpoints are of vital importance. Let the conception be what it may, it is surely possible to emphasise the fact that the Church is Indian and not foreign, a spiritual and not a political institution. It may have relations with London or Leipsic, Canterbury or New York, but surely as an Indian Church the relations which should be prominent are not the foreign ones. What must the ordinary Hindu, for instance, think of the so-called Indian Church when he finds, as he found the other day, that the appointment of an Indian Christian to a bishopric leads to questions being put in the English Parliament, and others in the Legislative Council ? In another instance which has recently come to the author's knowledge, the great obstacle to union with other Indian Churches was found to be on the part of Indian Pastors, who were unwilling to lose their standing in the ecclesiastical organisation in England. No doubt most of these anomalies were inevitable, owing to the fact that the organisation of the Indian Church was necessarily undertaken by missionaries who were more or less wedded to their particular

Western systems. There is, however, no reason for their perpetuation. Full freedom should be given to the Indian Churches to modify their various organisations, and they should be encouraged to modify them in the direction of making them more truly Indian and freer from foreign domination.

The non-Indian character of the Indian Church is not confined to organisation, it is reflected in spheres where the missionary has had very little to do with it. The Indian Church, for instance, has not yet succeeded in getting a suitable name for its ordained minister, but has adopted and tenaciously clings to the English title of Reverend. It has similarly adopted the clerical dress of the European for its Pastors, and the cassock, the white tie, and clerical coat are paraded before the Hindu to emphasise the foreign aspect of the Christian religion. The same delight in and attraction for that which separates them from their countrymen and identifies them with the European, are seen in the individual member of the Christian community. He, too, adopts the foreign in preference to the Indian style in the matter of clothes, and names, and social habits. He prefers his children to be baptized by the missionary rather than by the Indian Pastor, and he will spend money, which he can ill afford, in christening-robe and baby's bonnet, in order that his child may resemble the child of the European. He will

similarly array himself and his children for the Sunday services in utterly unsuitable and heavy European costumes, which make them ridiculous to the European, uncomfortable to themselves, and an eyesore to their Hindu neighbours. All these are doubtless trivial matters in themselves, but they are the signs and the fruit of that identification of Christianity with Europe rather than with India, which causes the Indian Church to be regarded with aversion by the Hindu, and presents a stumbling-block to anything like a sympathetic consideration of Christianity.

In the matter of theological formula and ritual, no less than in the matter of ecclesiastical organisation, the same principle has been at work. The creeds and confessions of faith, the liturgies and orders of service, are all translations of Western formulas rather than original contributions. They represent the ideas and sentiments of the West, and of the West of centuries ago, rather than the ideas and sentiments of an India regenerated and vitalised by the Spirit of Christ. There may be some reason for the perpetuation and veneration of the creeds and liturgies of the past by the Western Church, whose continuity of religious life stretches back through the centuries, and whose development, however diverse, is yet the outcome of the Western religious thought and feeling which gave them birth. It is not so, however, with the Indian Church ; for the religious

thought and feeling of which it is the development, have their roots deep down in the soil of India and are essentially of the East, Eastern. If the Indian Church is to be the representative of an India regenerated by the power and influence of Christ, and in which the religious Hindu may feel at home, it must in its creeds and liturgies stand for Indian and not Western modes of thought and feeling, as those Indian thoughts and sentiments have been transfigured by the ministry of Jesus. The Indian Church has no doubt had to depend hitherto to a very large extent on the wealth of our Western religious experience, both for the formulation of its thought and the expression of its sentiment. We must, however, leave room for, and seek to encourage the contributions which India can supply. We must no more endow the Indian Church with our theology than with our money. Western orthodoxy in the Indian Church may be secured at the sacrifice of a truly Eastern orthodoxy.

Probably the greatest need at the present time is to cut the foreign connection in all possible directions, and as speedily as possible. This is even more necessary in regard to non-financial than to financial matters. The financial tie is indeed the last one which can be wisely severed, and it is a fatal mistake to make it the first. We may easily make a Church self-supporting from the financial side, but often at the sacrifice of true

efficiency from the other and far more important side. It is a far sounder policy to have an efficient, though aided Church, than to have a fully self-supporting but inefficient Church. It all depends upon the kind of self that is supported. The coolie on four annas a day may be and generally is self-supporting, but the self he supports is a stunted and undeveloped self, whose true development would involve four times as much as he is at present able to earn. The standard of self-support of many of our Indian Churches needs to be considerably raised. We want a better-trained and better-educated ministry; but better training and better education mean, and ought to mean, better salaries than many of our Indian Churches are at present able to give. There is a wise mean between providing a ministry, so highly trained and educated, as to require emoluments hopelessly beyond what the Indian Churches can reasonably be expected to give, and resting content with a ministry of so mean a status, that the trained and educated man is perforce compelled to look elsewhere for even a living wage.

One of the ways in which the foreign connection may with advantage be cut is to make as complete a severance as possible between the Mission and the Church. As already indicated, the baptism of converts should be the work of the Church and not of the missionary. In the early days and in pioneer Missions the missionary was and is the

only one who can baptize, but at the present stage of our work this is no longer the case save in very exceptional circumstances. The missionary is the sower and planter, but it is the Church who, when God has given the increase, should invariably be allowed to reap. It might indeed be laid down as a general principle of Mission policy, that pastoral work should never be undertaken by the missionary, if it can possibly be done by an Indian pastor. Many a missionary spends a great part of his time in pastoral preaching, in pastoral visitation, in baptizing, marrying, and burying. These functions are in no sense the duty of the Mission, but of the Indian Church, and they should, wherever possible, be left entirely to that Church. Such service not only emphasises the foreign character of the Church in the eyes of the Hindu, and prevents the Church itself from becoming self-contained as well as self-supporting, but it reacts injuriously on the missionary's proper work, by making his ministry to Hindus appear in the light of Proselytism rather than of Evangelism. It may be quite true that this principle of a complete severance cannot be carried out wholly and everywhere, but it ought to be recognised as an essential feature of Mission policy, to be carried out as far as and as speedily as possible.

In regard to the educational work carried on by Missionary Societies, there are those who advocate very strongly that this work should be

confined to the education of the children of Christians, and they would withdraw altogether from the educational work carried on amongst Hindus. This is by no means the standpoint of Evangelism ; in fact it may almost be regarded as the opposite view. If there is to be any withdrawal from educational work at all, it should be a withdrawal on the part of the Mission from the educational work which is confined to Christians. If the Indian Christian community wish their children to be educated separately, then it is their duty, and not the duty of the Mission, to provide for it. The Mission may aid such work, just as it aids other forms of Church work, but as a Mission, its paramount duty is the evangelisation of India. Educational work is an essential part of Mission work, enabling the missionary to exercise his ministry in a way otherwise impossible. The education of the children of the Indian Christian community, however, if special provision is to be made for it, is the duty of the Church and not of the Mission. A School or College entirely for Christians is not a Mission agency at all, and only very indirectly affects the great work of the evangelisation of India. In places where the Christian community is sufficiently numerous to justify a separate school, there may be some advantage, especially as regards Primary education, in educating Christians separately, but as a general rule the advantage is all the other way, and is to

be found in the Mission school in which Christian and Hindu boys study side by side, and freely mingle with one another.

A word or two needs to be said on the duty of the Indian Church in the matter of the evangelisation of their own countrymen. There is without doubt a splendid sphere for the work of the Indian National Missionary Association, and that purely Indian Missionary Society is worthy of the enthusiasm and support it has succeeded in evoking. There is, however, a danger lest the Indian Church should forget, in following the example of the Western Church by the establishment of a Missionary Society, the very different position it occupies in relation to the evangelisation of India. The Western Church has to travel far to find the people to whom it wishes to minister ; the Indian Church finds them at its doors. It will be nothing less than fatal, if the impression is produced that a subscription to the National Missionary Association effectually discharges the missionary duty of the Indian Churches. There is a tendency in this direction already, which needs to be carefully guarded against. Indian Christians and the Churches to which they belong are often perfectly satisfied with ministering to themselves and forgetting their Hindu neighbours. The Indian Pastor is apt to think that he is simply a Pastor to Christians, and not a Minister to Hindus as well. The Church member is inclined

to think that any service he may be able to render, must be a service within the Church and not outside. It is folly to send men and money to distant places for ministry to other Hindus, and at the same time to be oblivious of the places near at hand, and the Hindus who are next-door neighbours. There is a rich and fruitful ministry, in the true evangelistic sense, open to the Indian Church, before which any mere proselytising efforts sink into insignificance. The Indian Church, however, no less than the Missionary body, must replace the proselytising idea with the true evangelistic conception of the Master's great commission. To do this work effectively, it needs not only a deepening of its spiritual life, but an intensifying of its national spirit. It must not only be more Christian, but also more Indian.

The question of Union in the Indian Church is one which is growing increasingly important year by year. The present divisions are the outcome of independent and isolated effort on the part of Missionary Societies belonging to different ecclesiastical communions in the Home lands. The differences therefore amongst Indian Christians are almost entirely fortuitous, presenting no obstacle, beyond that of old association and sentiment, to a much wider union. A denominationalism which does denominate, may have something to say for itself, but a denominationalism which has no real meaning is useless and may be

harmful. In some cases the theological differences and ecclesiastical distinctions of the West are of so pronounced, and unfortunately sometimes of such a hostile type, that they have doubtless reproduced themselves in the Indian Christians who have been subjected to their influence. There are, however, numerous denominations whose differences are so purely non-essential, that union is imperatively called for. Every year this union is delayed the more difficult it becomes, owing to the conservatism engendered by use and wont. It is the missionaries who are responsible for the divisions, and it is the missionaries who must throw into the scale the whole weight of their influence on the side of Union.

It has been contended that the unions which have been effected, like that of The South India United Church, are more unions in name than in anything else, and that some at least of the old differences still exist, even within the united body. This may be perfectly true, and yet at the same time be the greatest commendation and best illustration of the true union which is desirable. In the first place, when the differences are largely, if not wholly, mere differences of name, as far as their divisive influence is concerned, it is surely a great thing to have abolished a purely nominal division. In the second place, the union which is essential, is not a singleness and sameness of thought and organisation, but a true unity, in

which differences exist in perfect harmony. Neither the missionary body nor the Indian Churches are at present able to decide what is the best organisation for the Indian Church, nor what is the best formulation of Indian Christian thought. It is a great thing, however, to emphasise the fact that these things are not essentials for that unity which Christ sought; that differences need not necessarily lead to dissensions; and that the Church can be left under the guidance of the Divine Spirit to reorganise its constitution and remodel its formulae, with perfect confidence that the Christ will be with her even to the end of the ages. We shall have done much for the future of the Indian Church, if at the beginning we teach these lessons and incorporate them in its constitution.

The difference of standpoint between Proselytism and Evangelism manifests itself in the sphere of union in the Indian Church, as it does in almost every part of the missionary enterprise. If missionaries regard the theological and ecclesiastical differences which distinguish the Western Church as essentials, then they will feel compelled to perpetuate these differences in the Indian Churches which they found. If, on the other hand, they feel that dogmas and formulae, however important and necessary, are yet not essentials, and their supreme concern is the quickening of spiritual life in the soul, according to the law of the spirit of life in Christ Jesus, they will view

with comparative indifference the presence or absence of their own special formulations of the Truth, and their own particular ecclesiastical organisations. From the standpoint of Proselytism, the union of Indian Churches is not only impossible, it is undesirable. From the standpoint of Evangelism, it is not only desirable but easily attainable.

The promoters of Union, however, must clearly understand what the conception of a United Indian Church implies. There is often a curious and quite unconscious confusion of thought between union and absorption. There is for instance on the part of many missionaries connected with the Church of England, in India, a sincere and whole-hearted desire to promote and encourage union between their own and other non-episcopal communions. For this purpose they are willing to make what to them are very large and generous concessions, in order that such union may be effected. Their efforts, however, are frustrated by the pronouncements of the Lambeth Conference. The chief of those pronouncements, the one in fact which proves an insuperable obstacle, is the acceptance on the part of the uniting bodies of the historic episcopate, *with all that such an acceptance implies.* There is a willingness, at least on the part of some of their leaders, to go even as far as a recognition of the orders of those who are outside that historic

episcopate, provided that hereafter the United Church only recognises conformity, and has nothing to do with nonconformity. As far as one can understand the position, there is a willingness, that is, to regard the past with all its bitterness and strife as a dead past, a kind of interregnum, during which irregularities of necessity occurred, and about which the least said the better. We of the present are not concerned with that period of dissension, but are earnestly and sincerely anxious for reunion. Let us therefore on both sides forget the past, and start in India at least as though these things had never been. The acceptance of the historic episcopate gives us a basis upon which a real United Church of India can be built, free from those unhappy divisions which unfortunately still separate us at home.

It should be frankly and gladly admitted that this attitude on the part of Church of England missionaries evinces a brotherliness and Christian charity, which bring them very much nearer to their brethren of other communions than they have ever been before. It also makes it incumbent on their other brethren to make at least equal advances, and above all to manifest an equal charity. On what may be called the Free Church side, it may be said at once that there is a perfect willingness to advance quite as far as, even if not farther than, the Church of England position as above indicated, while in the matter of Christian charity

they are already at one with their brethren. The real difficulty lies in the Free Churchman's conception of what is involved and implied in the acceptance of the historic episcopate. He is quite willing to shut his eyes to the past, but he cannot shut them to the future. He is ready and anxious that the Indian Church should not be saddled with the legacy of a past with which she has no concern. He is equally anxious, however, that history should not repeat itself in the Eastern Church, in the same way and for the very reasons which made history in the Western Church. The insistence on the historic episcopate is to him the evidence that the lessons of history have not been learned, and that consequently the teaching will have to be repeated in an Indian Church founded on such a basis. While giving the fullest credit for the perfect sincerity of motive which inspires those of the Anglican communion who are desirous of promoting union, the Free Churchman is compelled to say that it is not a union with others which is sought, but the restoration of others to a Catholic Church, whose catholicity is regarded as dependent on a material rather than a spiritual basis, on an order whose succession is guaranteed by the imposition of human hands, and which denies the validity of the imposition of a mightier hand. The non-Episcopalian makes no difficulty about an episcopalian organisation, however much his inherited prejudices against

such an order would of themselves urge him in an opposite direction. He is quite willing to allow the Indian Churches with which he is connected to choose such an order if they so desire it. He cannot, however, forget what history has taught, however much he may be willing to forget the bitterness and strife which it records. The acceptance of the historic episcopate means to him the establishment in India of the same ecclesiastical authority, unaltered and unreformed, from which the upholders of religious liberty in the West were compelled to secede, and which was productive of that very bitterness and strife which he is both anxious to forget and forgive. His eye is not simply on the present but on the future of the Indian Church; and he cannot, and dare not be blind to the fact that the establishment in the Indian Church of that same religious authority is calculated to produce the same results. It is not only useless, but positively injurious to labour for a united Church in India, which is destined to be rent and torn asunder in a struggle for religious liberty, which the establishment of the same old ecclesiastical autocracy is certain to produce. He wants a Church, whatever its organisation may be, which from the beginning guards with sacred care the fullest measure of liberty of conscience, and recognises the operation of the Divine Spirit, not only within but outside its own borders. He is concerned that the future heretic in the Indian

Church shall have the liberty of prophesying, and shall not be excommunicated because his orthodoxy of to-morrow is regarded by the Church as the heresy of to-day. He desires that the Indian Church shall be so fully and essentially national, that there shall be no need for an Indian nonconformity. A Church based upon the acceptance of the historic episcopate does not, and in the light of history cannot fulfil these conditions. Better two Indian Churches, distinguished by their different conceptions of religious liberty, than one Church so constituted as inevitably to lead to contention and strife.

The Free Church party in the missionary body stands, and can do no other than stand for religious liberty, not necessarily in the same way or in the same directions as their fathers in the West, but with the same spirit. They regard ecclesiastical organisation and theological formulation, not by any means as unimportant, but distinctly as secondary and not primary, to be left entirely and without restriction to the living Church, guided and controlled by the Divine Spirit. If the leaders of the Church of England in India can unite on such a basis, union is possible, but not otherwise. The acceptance of an episcopate does not necessarily conflict with such a principle, but the acceptance of the historic episcopate does, and nothing is to be gained on either side by disguising or ignoring the fact.

CHAPTER VII

CO-OPERATION AND UNION

The Edinburgh Conference was a practical demonstration of the possibility of co-operation and unity amongst Christians of the most varied theological thought, and the most diverse ecclesiastical organisations. The co-operation, however, was limited to the discussion of the missionary enterprise, and the union was confined to the Conference. It is, however, significant that the outcome of the Conference was the appointment of a Continuation Committee, the chief purpose of which is "to carry out on the lines of the Conference itself the formulation of means for co-ordinating missionary work, of laying down sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelisation of the world." The true test of the reality of that co-operation and unity manifested at the Conference in the discussion of the missionary enterprise, will be found in the measure in which co-operation and unity are revealed, not merely in the discussion,

but in the carrying on of the missionary enterprise itself. The one note which dominated the whole of the Conference and made the profoundest impression on the minds of those who attended it, was the expressed desire for co-operation and union in the actual work. Any one, however, who carefully studies the Report of the Commission which dealt with this subject, cannot fail to be struck with the apparent impossibility of the task. This is very clearly indicated in the two ideals, characterised with somewhat doubtful accuracy, as "divergent though not necessarily contradictory and exclusive," which are described in the General Conclusions at the end of the Report presented by the Committee in charge of this subject. One ideal is cherished by those who lay emphasis on the things that are common to all Christians. These common things are so vital that other matters sink to a subordinate place. All Christians are practically agreed on these vital questions, and therefore a basis of union is presented which all can accept. This view has been characterised by the Bishop of Bombay as the Greatest Common Factor basis of union, and he rejects it as quite inadequate. The other ideal is cherished by those who lay emphasis on the duty of transmitting as rich, and full, and complete an interpretation of Christianity as possible. While there are undoubtedly things which are common to all Christians, there are other matters, they contend,

in which Christians differ from each other, but which are essential parts of divine revelation, or essential means of grace, to surrender which would be unfaithfulness to a sacred trust, and would result in serious and lasting loss to the cause of Christianity. The ideal of unity, therefore, which these advocates put forth, is that of endeavouring earnestly and sincerely to ascertain the elements of truth contained in the differences which separate, in order that they may be embraced in a richer, and higher, and reconciling unity.

According to the first view unity is perfectly possible and easily attainable. It is a unity, however, which according to the advocates of the second view, is not desirable and not worth striving for. According to the second view unity is attainable only when we have succeeded in resolving our differences into a higher synthesis. This higher synthesis, however, according to the advocates of the first view is for ever impossible, and therefore we must abandon all hope of unity. The result is that a unity is possible which is undesirable on the one hand, and a unity which is desirable is impossible on the other hand. The conclusion is forced upon us that, as long as we seek to advance along the lines which the advocates of both views seem to regard as the only possible lines, the way is effectually blocked. Both parties seem to lay it down as essential that there should be agreement on what is a purely theological or ecclesiastical basis. The

basis of union is the old one of a common creed, a common ritual, and a common organisation,—a conception which the whole history of the Christian Church proves never to have been a basis of union at all, but the cause of all the divisions which have torn and rent the Church asunder. The application of the Greatest Common Factor principle would simply result in a creed, a ritual, and an organisation which would be not only unsatisfactory to every one, but ineffective for anything. The Higher Synthesis principle postpones union to the Millennium, and to a millennium, which if it means intellectual agreement on theological and ecclesiastical matters, is a pure figment of the imagination.

The real fact of the matter is, however inconsistent with actual facts the statement may seem, that all Christians are already in reality one body, even the body of Christ in which His Spirit dwells ; and the so-called divisions are purely imaginary, an illusion, in fact, projected by the mind, but having no real existence. Diversity is not schism, and never has been. It has been the failure to recognise the necessity and utility of diversity within the body, which has been the cause of the schism which has existed. We have imagined that our theological and ecclesiastical diversities were barriers to fellowship, co-operation, and mutual relation, and the imaginary barriers have consequently assumed a reality, just as any other hallucination assumes a reality when it is firmly believed in. All along,

however, the possession of a common life which all have received through the indwelling of the Spirit of Christ, has demonstrated beyond the possibility of doubt that we are all one body articulated together, and not a mere collection of separate organisms. As denominations we have denied the name of Christian to each other, while all the time there is not a single denomination which has not, in varying degree, manifested to the world that it, too, has the spirit of Christ. Unable to see one another on account of the purely imaginary barriers of theological and ecclesiastical differences, we have imagined that the Christ spirit was confined to ourselves. At the Edinburgh Conference, while considering the world's need of the spiritual life we possessed in common, and the task to which we have all felt the call, the barriers ceased to separate, the diversities failed to produce schism, and the reality of a "unity of the faith in the bond of peace and righteousness of life," dawned upon us as a glorious possibility, only to be dispelled unfortunately by a consideration of what should be done with our differences. The one party would banish from the corporate body everything which the majority should consider non-essential, while the other party would merge all the diversities in a common sameness. Only so, conclude all parties, can we attain the ideal unity of the body of Christ. We sing, therefore, prophetically, rather than rejoicingly—

> We are not divided, all one body we ;
> One in faith and doctrine, one in charity—

and each one explains, as best he can, the oneness in faith and doctrine which he hopes and longs may some time be attained. It never seems to strike us that it is only that "oneness in faith and doctrine" which is the great illusion. Change that mere expression into "one in faith and purpose" and behold, instead of a forlorn hope of the Church, it is the glad and joyful reality which confronts us here and now. Retain the expression in its theological or ecclesiastical signification, and we may pray and sigh for unity with the utmost sincerity, but we shall never attain it. To the end of the ages there will be diversities of gifts, diversities of operations, and diversity of administration ; for all these are the result of the working of that One and Same Spirit, who distributes to each one severally as He wills. The body is not and cannot be simple, it is and must be complex. Unity is not simplicity, it is harmony. It is the possession of a common life by the various members which constitutes them one body. We have not therefore to strive for an imaginary unity, we have to recognise the actual unity which exists. We have not to seek some kind of conformity in that region where our diversities manifest themselves, but to recognise that the possession of a common life constitutes us one body, and that the only schism we have to fear, is not that difference occasioned by diversity of form

or function, but that isolation which divides us from fellowship and co-operation with one another.

It is extremely suggestive that the keen realisation of the possibility of union came through conference on the missionary enterprise. It is not too much to hope that the missionary cause is destined to be the greatest factor in the re-union of Christendom. All sections of the Church in the Mission-field are really seeking to accomplish the supreme work of the Church, namely the production of spiritual life after the pattern of the Christ-life. When we once get down to the fundamentals, and strip away everything from the various Missions which is purely denominational, we find that what the whole Church is aiming at is the generation of a richer and more abounding life. Each section may lay stress upon the value of its own method for effecting that purpose, and may denounce all other methods, but the true and real success of each is determined, not by the methods they employ, but by the results they achieve. The true convert over whom any Mission may rejoice, is not the man who bears witness to the denominationalism through which he may have been regenerated, but whose regeneration is evidenced by the quality of the Christ-life he possesses. The true Christian is first and foremost a member of Christ, and only secondarily a member of a particular Church. Similarly the true missionary, of whatever communion, is one who casts out the

brute and the devil in men, and though he may not follow us, we cannot forbid him, for he actually does it, and does it in the name of Christ. He may possibly do a number of other things besides, of which we cannot approve ; but in the accomplishment of that supreme aim which we also are striving for, we are bound to recognise and acknowledge his place in the body of Christ.

The Edinburgh Conference, in fact, while saying not a word as to the difference between Proselytism and Evangelism, has pronounced unmistakably against Proselytism, not in any official utterance, but in the unanimous avoidance of the very things for which Proselytism stands. It was a demonstration of the contention here urged, that the body of Christ is in reality one, and that while the diversities are both real and important, the divisions are purely imaginary. How is it that the Church can meet together for conference and realise its essential unity, yet when it separates and undertakes the practical work about which it conferred, it finds that the diversities become divisions which effectually prevent co-operation and unity? The answer is to be found in the fact which confronts us wherever we turn, namely, that the Proselytising rather than the Evangelising conception dominates the situation. When in conference the Church is under the sway of Evangelism, when at work it is under the sway of Proselytism. Once let the conception of Evangelism dominate the work in

which we are engaged, whether at home or abroad, and the hindrances and obstacles in the way of co-operation and union will vanish into thin air.

Theological and ecclesiastical differences are not in themselves divisive, they only become so when differentiation is regarded as a transgression, rather than a fulfilment of the law of life. Such a conception, however, is one of our own inventing, and is contradicted by the manifestations of life which confront us. The orthodox theologian, for instance, regards any theology other than that which bears the imprimatur of the school to which he belongs, not as a differentiation of the perception of Truth, but as a transgression against the Truth itself, to be denounced as a treasonable heresy. On this pure assumption he proceeds to declare that it is subversive of the Truth, antagonistic to the development of true spiritual life, and totally at variance with Reason. When we turn away, however, from his theories as to what this other theology is, and look at the facts which confront us, we find that the other theology presents an entirely different appearance from this characterisation of it. Instead of being subversive of the Truth, it is only subversive of one aspect of the Truth, when that aspect is regarded as the whole Truth. Instead of being antagonistic to the development of spiritual life we find that it actually promotes spiritual life, though the type may be different. Instead of being totally at

variance with Reason, we find that it is the outcome of the same Reason, though just because it deals with another aspect of Truth, its formulation is different from the other. In a word, it is as loyal to Truth, as productive of true spiritual life, and as much in harmony with reason as the other, but it makes its appeal to another type of mind and to another type of life.

That theological and ecclesiastical differences are no barrier to true union and co-operation is no mere imagination, is demonstrated in every case in which co-operation based, not on theological and ecclesiastical agreement, but on mutual trust and respect, has been effected. In industrial, educational, and medical work, which are more under the domination of the Evangelistic than the Proselytising ideal, no difficulty has been experienced in harmonious and helpful comradeship. As a missionary once put it, you can scarcely have denominational chairs and tables. Whether they come from an Industrial School run by a Baptist, or from one run by a Methodist, they are manifestly chairs and tables still, though the pattern of the one may not be the pattern of the other, nor is it desirable that it should be. The truest illustration, however, is to be found in the united work of theological training, where, if anywhere, one might expect that diversity would prove divisive. This would undoubtedly be the case, if the object of those uniting in this work

were to turn out proselytists rather than evangelists, workers, that is, whose chief aim is to produce denominationalists rather than Christians. In that case each would be anxious to see that their men were turned out after a particular theological pattern, furnished with a complete denominational outfit. In the Mission-field, however, whatever it may be at home, the denominational conception, in face of the great work of evangelisation, has perforce to take a subordinate position. The dominating idea of those uniting in the work of training evangelists is that the men so trained shall be fitted, not to minister to denominationalism, but to spiritual life. The uniting Missions have not thought first of the particular type of theology of the men they have sent as Professors, but of their ability to train men for making known in their own language and idiom the message of eternal life through Jesus Christ. It is the training, more than the particular subjects in which the men are trained, which is primary, it is the Christianity, rather than the particular type of it, which occupies the dominating position. The moral, intellectual, and spiritual character of the men who are turned out as the result of the training is the supreme concern, and the realisation of complete agreement on this matter renders everything else of subordinate importance.

The real hindrance to co-operation and union is not in diversity of theological thought and

ecclesiastical ideals, it is solely in the failure to realise that unity consists not in sameness but in diversity, a diversity, however, which is not mutually antagonistic but harmonious. The exclusive type of theological and ecclesiastical thought is, and must be, opposed to either unity or true co-operation. It does not really believe in unity, but sameness. It cannot tolerate diversity, because it believes that that which differs from itself is necessarily antagonistic. The exclusive denomination, whether theological, ritualistic, or ecclesiastical in its exclusiveness, holds that its diversity from others is not a variation of life or thought or organisation, but the only form in which true life, correct thought, and perfect organisation can exist. The consequence is that the diversity which it sees in others is not variety but contrariety; it is not a differentiation within the corporate life, which is of advantage to the whole, it is a schism within the body which is fatal. Its ideal of the truest and highest manifestation of life is the simple cell, and not the complex organism. The moment the uniformity of the cell, however, begins to manifest its inherent complexity by differentiation, that moment the unity of the organism is believed to have been destroyed by what it calls schism. As long as this conception prevails in any denomination, co-operation and union with others are impossible. The exclusive may be, and frequently is, sincerely anxious for unity, but the way for him lies and must lie in

the direction of uniformity and not unity; the complexity must yield place to simplicity. If the diversity of others consists in a difference of theological thought, he insists that that difference must yield to an absolute sameness expressed in a common creed. If the diversity is in the direction of ritual, the diversity must give place to the recognition and exercise of one and the same rite. If it is in the region of ecclesiastical organisation, the diversity must disappear in favour of a Church of one and the same order.

True union implies the inclusion and not the exclusion of diversities. Until this ideal of union dominates the situation, all our efforts are bound to end in disappointment. Neither the Greatest Common Factor principle, nor the Higher Synthesis principle, are of any real avail. The exclusives cannot unite with others, they can only consent to absorb others. They cannot admit a greatest common factor principle, for that would include where they wish to exclude. They cannot look forward to a higher synthesis, for uniformity and unity are antithetical, and cannot be resolved into a common conception. It is essential to realise that when once the cell has developed into the complex organism, a return to the simplicity and apparent sameness of the cell is impossible. To make unity and co-operation dependent upon the acceptance of a common creed, a common ritual, and a common

organisation, is to render them for ever unattainable. Christianity, as a cell, has developed into a complex organism, and there is no return. The Church of Christ can, and indeed is destined to, attain unto the unity, not uniformity, of the faith, and unto the unity, not uniformity, of the knowledge of the Son of God, and in that unity to attain unto the measure of the stature of the fulness of Christ. Prayer and earnest effort after unity are well, but they must be in accordance with the mind of that One Spirit who has divided to each severally as He wills. The foot certainly does not say to *itself*, because I am not the hand I am not of the body, but it does too often say to the hand, because thou art not the foot thou art not of the body. It needs to realise that if the whole body were a foot, important though the foot may be, there would be no body. Prayer and effort are misdirected, if they are directed towards the merging of the body, with many members, into one member. Once let us recognise this fact, that the true body of Christ is a unity, and the diversities cease to be barriers, but become the very means for that co-operation we need and desire.

The Church in the West has been differentiated by forces which have often been conflicting and divisive, because it started as a cell which had to develop its inherent but unmanifested diversity. The Church in the Mission-field has been built

up into a unity through the working of the different members of the one body of Christ. The stress and strain incident to differentiation, therefore, which are still felt in the West, are practically unknown in the Church in the Mission-field. There is consequently far less difficulty in realising unity and in effecting co-operation. The diversities are not barriers in themselves, and are not felt to be barriers in any appreciable degree. They have to be made into barriers before they can really be divisive. The Mission-field therefore offers an opportunity for union and co-operation which ought to be eagerly seized and gladly utilised. Indian Christians, though doubtless possessing a preference for the particular diversity to which they owe their spiritual life and experience, are not, when left to themselves, divided from their brethren of other communions. The division, where it exists, is distinctly the result of Western training and influence. The Western Church has of necessity introduced diversity into the Indian Church, and the diversity, far from being regrettable, is distinctly advantageous. If there is schism, the Western Church and the Western Church only will be responsible. It is perhaps too much to hope that India will not produce her own schism, but it needs to be emphasised that there is no indigenous schism in the Indian Church at present. It rests largely with the missionaries whether the

diversities shall become barriers, and the barriers become divisive. Schism is not effected by the mere presence of diversity, it is effected when the diversity is erected into a barrier to fellowship and communion. It is our glory that we introduced diversity, it will be our lasting shame if we introduce schism.

CHAPTER VIII

CHRISTIAN LITERATURE FOR INDIA

With the spread of education in India, and the increasing demand for something to read, the production and circulation of Christian literature present a sphere of ministry, which is destined to be one of the most important branches of missionary activity. Though the living voice and personal influence of the missionary have a unique value of their own, yet the written word has a ministry in the quiet hour and in the home sanctuary which it is difficult to exaggerate. The distinction between Proselytism and Evangelism, which it is the object of this book to emphasise, has a very direct bearing on the production of Christian literature for India. The adoption of the evangelistic standpoint, in the production of such literature, is calculated to make this branch of missionary service one of the most fruitful and potent influences in the evangelisation of India. At present, in spite of a welcome change from the older order, its effectiveness is much less than it

might be, owing to its domination by the proselytising conception.

The British and Foreign Bible Society has done a work in India and throughout the whole world, which, in its pure disinterestedness and unselfish devotion to the religious needs of men, marks it as pre-eminently an evangelising rather than a proselytising agency, and establishes a record of true Christian ministry of which the Christian Church may well feel proud. Its grandly catholic basis, ignoring as it does all those theological and ecclesiastical differences which divide the Church of Christ, makes it capable of appealing to Christians of every type, and uniting them in the great work of giving to all nations in their own tongue and idiom, the grandest religious literature of the race. Unfortunately a closer acquaintance with the character of its administration, and the principles upon which its translation work is carried out, tend to modify the first impression of freedom from the proselytising spirit, which its catholic constitution produces. The recent dismissal of an honoured missionary from the post of chief reviser, on account of his sympathy with liberal Christianity, is an action on the part of those responsible for the direction of its affairs, which is in marked contrast to that catholicity upon which the Society is based. There appears to be a conservatism and narrowness of theological outlook on the part of the executive, which makes

it by no means representative of the catholicity to which the Society appeals. Its fundamental principle, that the Bible shall be published without note or comment, was intended to guard against dissension through the presence of sectarian and theological interpretations appearing in its versions. The spirit of this principle is as sound to-day as it was when the Society was first established. A literal interpretation of it, however, not only destroys the spirit, but results in that very sectarianism against which it was originally directed. In the interests of a belief in the verbal inspiration of the Bible, the principle is interpreted to mean that no note which is of the nature of an interpretation can be allowed at all, even though the note be purely of a literary kind and absolutely necessary for the understanding of the text. Further, the translation, which it will alone authorise, must be characterised by a literalness which frequently makes the versions in Indian languages not only unintelligible, but unacceptable to the very people for whose benefit they are prepared. It seems to be thought by those who direct the operations of this Society, that the addition of a note or explanatory term is something akin to sacrilege, and that a literal translation is the only permissible translation of what it evidently regards as not merely the word of God, but the very words of God. This sectarian bias on the part of those at the head of the affairs of

the Bible Society — for such a conception is essentially that of a small section of the Christian Church — prevents the issue of versions which could be read with ease and with profit by Christian and non-Christian people alike, and results in the issue of books whose foreign and curious diction are a stumbling-block and rock of offence, which take away at least half their value and diminish half their circulation.

One of the greatest needs in India to-day is the issue of Gospel portions edited and annotated, as well as idiomatically translated, for the benefit of non-Christian readers. The Bible Society declare that this is impossible, as their constitution does not allow of it. Literally interpreted it does not, but liberally interpreted, in the true spirit of the principle, it not only does allow it, but demands it. The great object of the Society is surely to give the Scriptures to the various races of the world in their own tongue, so that they may not merely be read but be understood. This is the prime object and ought to be the dominating principle, while the prohibition against note or comment is clearly intended to guard against sectarianism and bigotry. With a curious inconsistency, it issues the English Bible with headings of chapters which are often utterly misleading comments and interpretations. Yet it will not allow any note in its Indian versions, which can be regarded as in any sense a comment on the text. While the literalist and verbal-

inspiration section of the Christian Church dominate its policy and direct its affairs, the missionary will wait in vain for that version of the Scriptures, and those annotated editions of the Gospels which he knows the people want, and which would secure a twofold or even threefold circulation.

A much greater freedom needs to be given to the Revision Committees, who are alone competent to decide the kind of translation or revision which is needed. One would have thought that this was so well-recognised a fact that it would be regarded as axiomatic. What people in England have to do with determining what a particular rendering in an Indian language shall be, it is difficult to see. The Editorial Sub-Committee, however, in London seem to think that they must take responsibility for every translation or revision which the Society undertakes, though they have practically no knowledge of the languages in which the versions appear. They are dominated by a strongly conservative element, which has no other conception of fidelity to the original than that of a word-to-word translation, without a single explanatory note. They do not seem to realise that a literal translation is *not* faithful to the original, and in many cases is utterly misleading. What is needed in the Indian versions, is a translation which concerns itself with reproducing the original thought in the idiomatic language of the present. If the Revision

Committees cannot be trusted to accomplish this, and their decisions are over-ruled by a Committee in London, dependent upon a second-hand knowledge of what their decisions are, then we shall never obtain the versions India needs. As things are at present, some of the most competent missionaries feel reluctant to serve on Revision Committees, owing to the conservatism of the Bible Society, and the impossibility of getting a rendering of the Scriptures based on sound principles of translation,—fully accepted in the case of every other book but the Bible,—and embodying the best results of modern scholarship.

Another question, which is equally important and pressing at the present time, is that of the text of the original Scriptures which should be translated. We cannot, if we are to be faithful to the real original, any longer ignore the fruits of the Biblical criticism which has made such immense strides during the century which has elapsed since the Bible Society was inaugurated. The Standard Texts need a careful and scholarly revision. The present texts are often obviously inaccurate, and their translation is not in accord with that fidelity to the true original which the Society demands. Translators and Revisers, however, are bound down by the most stringent rules never to depart from the Standard Text, and this restriction applies even to the generally admitted faulty Massoretic pointing. Such a revision of

the Standard Texts is quite as much needed as the revision of any of the existing versions. It is, no doubt, not advisable to allow unqualified individuals on the different Revision Committees to make what alterations and departures they may feel necessary, but until a revised Standard Text is available the rule should be interpreted liberally.

With regard to the Christian Literature Society and the Religious Tract Society, the same commendation and a similar criticism apply. Both these Societies appear to be dominated, to a greater or less extent, by the mistaken and mischievous conception, that their primary object is carefully to guard against the appearance of anything in their literature which has a taint of what they consider to be unorthodox. They exist for the purpose of publishing Christian literature, and one would imagine that the chief thing which they ought to be concerned about, is whether the literature is Christian in character, not whether it is of the kind upon which they can place their imprimatur as orthodox. There is no need why the provision of Christian literature in India should not pay for itself, and in time it will undoubtedly do so, provided the literature meets the need of the time and is acceptable to the people. The dominating principle ought not to be the unimpeachable orthodoxy of the book, but its readable and saleable character. The Hindu public for whom they provide is not concerned with the

orthodoxy or heresy of the book, but with its readableness. If it is Christian in tone and in character, it has a ministry to the Hindu, even though it may fail to satisfy the theological standards of those who direct the operations of these Societies.

Another great reform which is needed in the matter of Christian literature, is in the matter of encouraging original compositions rather than mere translations. This is indirectly connected with the previous criticism. An author, whether missionary or Indian Christian, hesitates about setting himself to produce literature which may fail to meet with the theological approval of those at the head of the publishing Societies. If, on the other hand, he spends his time on the translation of a book which is already approved, he knows that his labour will not be in vain. The result is that what literary ability there is in India, is almost entirely diverted to the translation of books, which, however excellent in English, are not written with any regard to the Indian point of view. What we need, and need badly, are books written for India and for the Indian religious mind. There is a big field for this kind of literature, and its production would immeasurably increase the effectiveness of the missionary propaganda.

There has been a marked and praiseworthy departure from the old kind of Christian

apologetic, with its inaccurate representation and unsympathetic appreciation of Hinduism, coupled oftentimes with a bigoted and crude presentation of Christianity. The present-day apologetic literature is a vast improvement on that of the past, but is still too largely controversial, and too exclusively concerned with a refutation of Hinduism. There is, of course, a place for controversial literature, and misconceptions of truth need to be corrected. It remains true, however, and needs to be constantly borne in mind, that the most effective refutation of an error is the clear and unbiassed enunciation of the truth of which the error is the perversion, and that the best apologetic for Christianity is its positive exposition. It is in these directions that our Indian Christian literature needs to be improved. Christian literature for Hindus needs permeating with the evangelistic spirit, and purging of the proselytising spirit. We need literature which aims at presenting to the Hindu religious soul, expositions of Christian truth which are not so much intellectual, as vital and vitalising, and, above all, which are not isolated from his religious thought and aspiration, but intimately and sympathetically related. There is a great field of true Christian ministry here almost untouched, and calculated to have an immense influence amongst all classes of the people. There are rich mines of religious thought and feeling in the vernacular literature

of India which have hardly been prospected, and which present points of contact between Hindu and Christian religious experience which are of priceless value. Let any one note the appreciation and keen relish with which the common people listen to a reference to some religious truth or aspiration which "certain of their own poets" have expressed, and he will realise what possibilities are open in this direction. A Christian truth which is related to Hindu thought is already more than half accepted, and a ministry which begins with the stage already reached in religious development, is thereby three-parts successful. To recognise in the religious Hindu an unconscious disciple of Christ, and to give to him, as such, a cup of cold water to refresh his soul, is a service of Christ which never loses its reward. Christian literature affords a field for this form of service which is almost unworked, and may be occupied by all sections of the Church without fear of rivalry.

The absence of indigenous Christian literature is very frequently and rightly deplored, and its appearance, it is said, would be hailed with unfeigned joy. We need to realise, however, that such literature is not a spontaneous generation, but it is the result of seed-sowing. It is no injustice to the Indian Christian community, to say that its strong affinities for a Western type of Christianity prevent it doing justice to Hindu

religious thought and feeling, and render the production of the type of literature above described impossible. Indian Christians have been so specifically trained and educated in Western formulae and dogmatics, and the field of religious literature opened out to them in the English language is so rich and varied, that they do not feel qualified to do anything more than translate, while their isolation from, if not aversion to, Hindu religious thought, prevents their realisation of the real field in which their knowledge of the vernaculars would find its truest scope. The Indian Christian is not responsible for this state of things. It is the outcome of the older missionary attitude, and it will not be remedied until that older attitude is changed. There have been, and still are, valuable contributions to apologetics by Indian Christians, but these are generally more concerned with refuting Hindu error than relating Christian to Hindu thought. It is in this latter direction that our Indian brethren will find a splendid field for their latent abilities. No doubt attempts in this field will produce a plentiful crop of immature, incorrect, and misleading presentations of Christianity which will doubtless shock the orthodox body, but the appearance of heresy is generally the harbinger of a richer orthodoxy, and the Truth may always be trusted to protect itself. A real live heresy asserting itself in the midst of our Indian Christian orthodoxy,

would be an incalculable blessing in the stimulus it would give to indigenous thinking. We do not, of course, want the heretic whose chief glory is in the fact that he is a heretic, but we do want the so-called heretic whose perception of Truth is so vivid and compelling, that he is willing to bear the stigma which conservatism and prejudice attach to him. The greatest blessing God has in store for India is the divinely inspired heretic, and while the Indian Church prays to be delivered from all heresy and schism, it should still more fervently pray for such an outpouring of the Spirit, as will undoubtedly lead to that heresy which is the forerunner of a fuller perception of Truth.

Another reform which would result from the adoption of the standpoint of Evangelism would be a better use of the various Mission Presses. There is abundant room for these Presses, but they should be made the vehicle for the publication of specific Indian Christian thought, such as the Tract and Christian Literature Societies, from their present constitutional standpoints, cannot produce. As long as these Societies depend for their support on the united efforts of various theological bodies, there will always be a tendency to issue only such productions as are of a general and non-contentious character. Their true goal is that of a publishing firm, independent and self-supporting, and when that goal is reached, they will be free to publish anything Christian which

is saleable, but until then the Mission Presses might very profitably give themselves to the publication of specific Indian Christian thought. They would in this way offer a field for the literary ability of the independent thinker, who at present is in the unfortunate position of being able to write but unable to find a publisher. The ordinary publisher cannot accept his works, however able, because there is not a sufficient Indian reading public to offer a reasonable chance of success. The Mission Press, however, could regard the outlay as an expenditure on missionary work, which it truly is. The possibility of publishing would stimulate the production of such literature, and the production would create a demand which in time would make the publishing profitable. The Mission Presses, however, must be freed from the narrow outlook which at present limits their usefulness and cripples their effectiveness.

What has been here said of Christian literature as a whole, applies with equal or even greater force to the magazines and newspapers also. Many of these are excellent in character, but they are too limited in the nature of their subject-matter to appeal to the wide public whom they wish to reach. They can be Christian, without being obtrusively so, and they can minister to Hindu religious needs, without necessarily controverting Hindu religious thoughts. Many of

them are intended for circulation largely among Hindus, and they are not published with a proselytising purpose. Their mission is instructive and informative, and there is no need for the intrusion into their pages of a theological and dogmatic Christianity. This is a matter which needs a very strict and careful watchfulness, for the appearance of one such article may stamp the paper, in the mind of Hindu readers, as one to be carefully avoided, and thereby defeat the object for which the paper exists. This warning applies very specially to magazines for women. There are many Hindu husbands who have liberal views on the question of the education and advancement of women, who are at the same time strictly orthodox, not to say bigoted, in the matter of religion. They are glad to admit magazines into their homes, provided they are free from a proselytising tendency. Such men, however, obtain a false conception of the mission of a magazine, if they find it contains an article dominated by the controversial spirit. This is still more the case with Hindu women, whose orthodoxy and conservatism are proverbial. The ministry they need, is one permeated through and through with a sympathy with Hindu religious feeling, and inspired with the true evangelistic spirit which seeks to enlighten and elevate. There is no sphere in India where a theological Christianity is so much out of place as in that of

the Christian woman's work for her Indian sisters, and unfortunately it is one of the spheres where it is not infrequently most prominent. The woman's magazine, if conducted from the standpoint of Evangelism, and breathing the spirit of a sympathetic Christian ministry, is able to penetrate into Hindu homes resolutely closed to the Biblewoman and Zenana worker. Here again is a fine field waiting to be occupied, and calculated to liberalise and enlighten one of the most conservative and darkened quarters of Indian life. The future of India is in the cradle, and the cradle is in the Zenana, where conservatism rules with an iron hand, and ignorance presides with an authority which is absolute. We must look to the refined, sympathetic, tender, and loving ministry of Christian women who are evangelists, and not proselytists, for this service of Christ.

CHAPTER IX

THE HOME CONSTITUENCY

The missionary is the product and representative of the Home Church, and as such reflects the attitude of that Church in the Mission-field. If this book has in any measure demonstrated the need of an alteration in the attitude of the missionary in India to the religious thought and life of the Hindus, it will be obvious, therefore, that this alteration will only be effected in proportion as a similar alteration of attitude to the missionary cause prevails at home. The missionary body, as a whole, is very much what the Home Church makes it. Individual missionaries may here and there occupy an advanced position, but the main body will occupy the position of the Church which has furnished it with its recruits, and supplied them with their mental and spiritual endowments. The Home Church, however, is dependent upon its foreign representatives to supply them with the results of experience, by which alone any misconceptions they may have formed, or any mistaken attitude they may have assumed, can be

corrected. There is little difficulty in this matter as long as the subjects dealt with are entirely confined to a region where the Home Church is conscious of its inability rightly to judge, or where the corrections needed have nothing to do with what may be called vested interests at home. In the present case, however, the reform which has here been advocated touches ecclesiastical and theological interests in which the Home Church is vitally concerned, and which it feels that it is in a position to judge and decide with an authority which is lacking in other matters. This is not only admitted by the author, but fully recognised. He is convinced that there can be no adequate alteration in the Mission-field, until there has been an alteration in the conception of the missionary enterprise on the part of the Home constituency. This book is addressed, therefore, both to the Indian missionary and the Home supporter, for the co-operation of both is needed and desired.

In addressing the Home constituent, the task is rendered extremely difficult and delicate, because of the ecclesiastical and theological issues which are raised, and which almost inevitably cause the book to appear controversial and polemical, when the intention and desire are far otherwise. The author has himself passed from an ultra-orthodox and strongly sectarian position to that which he now occupies, and old associations, coupled with a realisation of the perfect sincerity and whole-

hearted loyalty to Truth with which the older positions are held, make him shrink from causing unnecessary pain by seeming to attack them. The necessity for explaining the conception of Evangelism here advocated has compelled him to contrast and compare, and occasionally, in all probability, to present a somewhat one-sided view of the older position, which is to be regretted, but could hardly be avoided. The object of the book, however, is neither to controvert nor refute, but to present a positive statement of what he believes to be the true evangelisation of India.

We are all conservatives by birth, and we advance with reluctance from the older positions, sacred to us alike by the associations of the past, and our innate reverence for a great and worthy inheritance. If we have to forsake the home of our fathers, it is only because we too have heard the call, and we go out in faith, sometimes not knowing whither we go, but assured that the Spirit who has called us will also lead us to the promised possession. The missionary, as a rule, is not given to taking up new positions from mere caprice or choice, but as the result of stern necessity. By his calling, and the demands it makes upon his own inner resources, however, he is compelled to make constant adjustments between the results of his varied experience. In the study of the language and literature of the entirely different people to whom he has to minister, he is introduced into a

new world, where the standards and convenient formulae with which he has been familiar, fail to correspond with those to which he has been introduced. He has to become familiar with these so that he can make use of them as readily as he could make use of the old. This necessitates the adoption of a different standpoint from the one, and probably the only one, with which he has been familiar. To understand them, however, at all, he has to translate them into some corresponding thought or feeling in the West with which he is already familiar. If he is content merely to translate the words, he fails entirely to get that just appreciation of the Indian mind and nature which is essential for the highest ministry. In the same way, the moment he begins his supreme task of seeking to convey Christian truth to non-Christian people, he finds that the most familiar truth, whose expression would never have caused him a moment's hesitation at home, because of his familiarity with its common and current expressions, is a truth which has to be re-thought. He discovers that he has inherited the truth, but that he has never possessed it. It has been a lodger, as it were, in the same house, with whom he has had a passing acquaintance, not the bosom friend whom he knows as well as he knows himself. He learns what is without doubt the greatest of all lessons, and the one most pregnant with results, namely, that until a man has re-thought for himself and

expressed the result of that thinking in his own idiomatic language, the religious truths and beliefs in which he has been brought up are not his own inalienable possessions at all. A man's creed is essentially his "credo," and it is not the root of the verb which is of supreme importance, it is the particular part of speech. It is the first person, singular number, present tense, and active voice of the verb to believe, which is, and for ever will be, the true and only "credo." In other words, it is what the individual man at the definitely present moment, and in the distinctly active mood, believes, which alone constitutes his creed. The missionary very soon discovers that the creed which he thought was really his "credo" is actually some one's "credit," and that it is not available for himself when he wishes to draw upon it to meet his own pressing needs.

As an illustration of what is here meant, we may take the case of a missionary who comes out to India with a very dogmatic, but probably very ill-defined belief in the inspiration of the Scriptures. Soon after his arrival, he discovers that the Hindu also has a belief in the inspiration of his scriptures, and moreover differentiates between two kinds of inspiration, regarding one as inspired but not infallible, and the other as literally inspired and absolutely infallible. He has therefore to ask himself which of these two conceptions he actually believes in regard to the inspiration of the Bible,

and on what grounds his belief is founded. He has probably hitherto merely accepted the idea as a dogma, and relied upon the proof-texts in which he has been taught it is declared. He finds now that the Hindu does exactly the same in regard to his scriptures, and the question is forced upon him as to how he can assert the inspiration of his own Scriptures by appealing to proof-texts, and at the same time deny the inspiration of the Hindu scriptures, and the insufficiency of their proof-texts. The illustration is merely one of many which might be given, but the point of all would be the same, namely, the necessity for re-thinking which the new circumstances, and the new ideas with which he has been brought into contact, occasion. It is not of choice, but of necessity, that the re-thinking and consequent reconstruction of his creed take place. He is not on the look-out for or eagerly seeking a new theology, he suddenly discovers that the old theology must at least be re-thought, and the re-thinking compels a new expression.

While the missionary's experience is perhaps unique in the quickness with which he makes the discovery, and the concentrated effect which the new circumstances and the new language produce, it is after all only the same experience which the advance of knowledge, and the new expressions resulting therefrom, produce at home in each succeeding generation. The present generation of

mature manhood is living in new circumstances, and is using a new language compared with the circumstances in which it was born and brought up, and the language in which it learned what it still insists on calling its credo, but which has long ago become its "credidi." It is generally because the grandfather's creed is merely accepted, and not re-thought and re-constructed by the father, that the grandson is compelled to reject it. The same principle holds true of causes as well as creeds. The nonconformity of the grandfather and father was a credo, while that of the grandson has ceased to exist, and he therefore attends the National Church. We are lamenting the indifference and lack of interest in the cause of Missions on the part of the rising generation, which we contrast with the enthusiasm of our childhood's days. We forget that the missionary enterprise in which we were interested as children, was the outcome of the living and actual credo of our fathers, and that both creed and cause appeal differently to our children and grandchildren. It is the ferment of the new wine which produces the fervour for the new cause. The grandfather may sip the old wine with the keenest relish, for it is the vintage of his childhood. The father, however, must see that the new wine is put into the new wine-skins, that a true continuity may be preserved.

The contrast between Evangelism and Proselyt-

ism which has here been drawn is a contrast, not of two opposite desires of the Church of Christ, but between two stages of the one desire for the salvation of the world. That which presents itself to the newer thought as Proselytism may be, and often is, a true Evangelism to the older thought. There are, no doubt, many in our churches to-day to whom the older creed is a still living credo, and to them that which is termed Proselytism is misnamed, however correctly it may be described. In using what may be an opprobrious term, there has been no intention of casting the slightest opprobrium on either the motives or desires which prompt such work. We have to remember, however, that the missionary cause presents the appearance of Proselytism to the rising generation, and to those of the present generation to whom the old creed has found a new expression. If the missionary enterprise is to be re-established in the heart of the Church of to-day, it can only be done by presenting the old cause in such a way as shall appeal to the newer thought with the same old enthusiasm. If those of the older order cannot sympathise with the new expression nor accept the fresh presentation, they can surely believe that it is a common loyalty to truth which calls them forth, and they can at least exercise the charity which thinketh no evil.

If this charity is called for on the part of those who represent the old, it is even more called for

on the part of those who represent the new. There is sometimes too much of impatience, and some amount of impertinence on the part of the young in their attitude to the aged, which finds its analogy in the relations between the new and the older thought. The advanced thinkers are apt to treat with scant respect, not only those who guard the rear, but those also who are compelled to keep up with the main body. In their eagerness to scale the height and seize new positions, they forget that the general advance is, and must be determined by a thoughtful consideration both for the very young and the very old. They are too much inclined to pour scorn and contempt on those whose deep concern for the general advance, compels them to remain behind, where alone they can be of assistance to those who need them. They need to remember that even Christ had to remain silent on the many things which he would fain have spoken, because of the inability of the disciples to bear them. The advanced outpost may be carried with a rush on the part of a few, but it cannot be secured until the general advance of the main body with the commissariat renders it safe from attack from without, and defended from famine within. It is not every outpost which has been seized by the skirmishers and parties of lighthorsemen which an army sends forth, which turns out to be sufficiently in the line of advance, or important in relation to the objective which the Commander has

in view, as those who first occupied it supposed. The new position has to be viewed not merely in its relation to the place where the main body is encamped, but in relation to the morrow's march and the future entrenchment.

The missionary enterprise depends for its final success upon the loyal co-operation and faithful service of both new and old. The Church of Christ moves forward under a Divine leadership, and its objective is the salvation of the world. It was in relation to that objective that the old evangelical party took up its advanced position, and initiated the cause of foreign missions. It is in its relations to that same objective that the party representing the newer thought must take up its newer position, and from that advanced outpost seek the true line of advance. It is not the temporary camps we occupy, but the real object we have in view, which is of supreme importance. Advance guard, main body, and rear guard, are all under one Commander, animated by one spirit and eager for the attainment of one objective. In the face of the great task to which we are all alike committed, we cannot afford to waste time in disputes as to the correctness of our positions, or divert our energy and waste our ammunition in skirmishes with one another. The positions we occupy are determined by the place that has been assigned us by the Commander, in view of the different work He calls upon us to perform for

the benefit of the whole. The missionary cause is capable of appealing to both old and new, and both must listen to the appeal which reaches them, and which they can alone hear. At present we spend too much time in attending to appeals which are not intended for us, and neglecting to listen to others which are definitely issued for our benefit.

The older thought is often repelled by the newer presentation, and is inclined to think that the cause has been betrayed. The newer thought is impatient with the old presentation, and inclined to the opinion that the cause is being misdirected. On the one hand, we have complaints that the modern missionary is no longer a missionary, and, on the other hand, we have complaints that he is nothing but a proselytist. The excuse for the apathy for which the one party is responsible, is the alleged heresy in the Mission-field; the justification for the lack of interest of the other, is the ultra-orthodoxy of the missionaries. It is, of course, quite true that the missionaries are not all new theologians, but the retort is equally just that the new theologians are not all missionary. Both parties ought to remember that representation is proportional, and should rather rejoice that each is represented. There is plenty of room for both, and abundance of work for each. Let the Home constituency see to it that the best men, whether new or old, are selected, that they are generously sustained and implicitly trusted, and the cause

which both parties have at heart will abundantly justify all the sacrifices made on its behalf.

There are one or two matters connected with the true welfare of the missionary enterprise, to which the Home constituency needs to direct its attention. The first is the replacing of mere interest in Missions, with a strong and vivid sense of responsibility. The old romance of Missions, which depended so largely on their novelty and the thrilling experiences of the missionaries, has passed away. That romance created an interest which was easily sustained by a continuous supply of marvellous incidents and exciting adventures. With the departure of the romance, the missionary's true story of his work is one of patient toil and uneventful labour, whose significance is often in inverse proportion to the interest it is capable of exciting. A missionary audience needs training in order that it may be able to appreciate correctly the significance of the true missionary address. Many of our missionary constituents are like the shareholders in a mining company. They are not interested in the actual work, and they care nothing for an account of the difficulties met with, and the hard tasks manfully performed. They want to see nuggets of gold, and to hear how many ounces have been produced. It is this, and this only, which arouses interest, and it has been on this kind of interest that its support has been based. The fields which in this sense "pan out" the best,

are the fields which secure the best support. If the missionary study circles can replace this mere interest with a deep sense of responsibility, and a keen realisation of the greatness of the task, they will be of untold benefit to the cause.

The missionary work of the Church will never be placed upon a sound and satisfactory footing until the interest of individuals has been replaced by the sense of responsibility on the part of the churches. The missionary cause is not a charity which must depend upon the compassion of elect souls ; it is the reason for the Church's existence. Until the Home churches realise this, and seriously set about discharging their responsibility for the salvation of the world, not only will the cause suffer, but the churches themselves will never be strong and vigorous. The life, whether of the individual or of the church, which is self-centred can never be a full and rich life. We have ministered too long to mere interest on the part of individuals, and to arouse and maintain that interest, we have instituted the system of special contributions for particular and more or less individual objects. The result has been an undoubted increase in the interest of individuals, but little or no increase in the sense of the Church's responsibility. In the Mission-field the tendency has been in the direction of securing increasing support for objects which appeal to the interest of individuals, often, it is to be feared, out

of all proportion to the demands of the work as a whole. We need to replace this system by one which seeks to place the true responsibility of the general work in a station or district on particular churches, and which will enable their support to be distributed evenly among the various branches of work.

Probably the most radical reform of all, and the one which will arouse the most opposition, is one connected with the direction and management of the affairs of Missionary Societies. At present it is well recognised in the Mission-field, that missionaries are hampered in their operations, and considerably thwarted in the inauguration of fresh plans of campaign, by the generally accepted axiom that it is the Home Boards and not the missionaries who can best decide what is, and what is not best for the interests of the work. It seems to be supposed that detachment from the work places the Home Boards in a position of impartiality which justifies the final direction of the campaign. This is undoubtedly true in respect to all matters in which the demands and interests of one field as against another are concerned. It is the opposite of true, however, in the matter of the various plans of campaign in the different fields. In the actual operations of war, the direction of the plan of campaign must be left to the leaders in the field, and not to the officials at the War Office. It is the men in the field who have to carry out the

plan of campaign, suffer the hardships it involves, accept the defeat or disaster in which it may result, and lead the forlorn hopes it may entail, and it is only right that they who face the task, and know the conditions under which it can alone be carried out, should determine what that plan of campaign shall be. They may not have the ability or the wisdom for theoretical warfare possessed by those at the War Office, but they are on the spot, have experience of the scene of operations and the difficulties involved, which those at home cannot have, and it is for the council of war on the field to arrange the details of the engagement. They may make mistakes, it is true, but then it is they who will suffer for their mistakes, and they can suffer more contentedly, if the disaster has not been brought about by others who are never called upon to pay the price of mistakes.

This may seem to some very plain speaking, but it is a case which calls for it. Plain speaking, however, must not be confused with ill-feeling, for it is solely a question of sound policy, which must be discussed on its own merits. As a rule, there is the best feeling between the Home Boards and the missionaries, the result of the fullest recognition that both those at home and those in the field are animated by the highest motives; but there is bound to be friction and occasional soreness on both sides, until this vital question as to the plan of campaign is satisfactorily

settled. In the larger Mission-fields the days of isolated and individual action have passed away, and have given place to what are practically councils of war, and if these councils cannot be trusted to arrange plans of campaign and the disposition of forces, or if their decisions are to be vetoed by the War Office, then they are useless. Successful generals and commanders are not manufactured in the War Office but on the actual field of battle, and the same principle holds true in the Mission-field. We shall lack the wise leadership and true administrative ability we need in the missionary ranks, as long as no scope is afforded for their development and operation. Men who find, again and again, that the plans they have advocated in the council of war, and advocated successfully before their brother-officers, are entirely vetoed or spoilt by modifications in the War Office, gradually grow disheartened, recognise the impossible barrier against which they are repeatedly brought up, and regard their time and energies in this direction as wasted, with the result that they settle down to the ordinary routine work involved in the carrying out of plans of campaign of which they do not approve, and of the success of which they have very little hope. Such a condition of affairs is certainly not desirable, nor is it calculated to further the missionary enterprise. The Home constituencies have the remedy in their own hands, by sending the right men to represent them on

the Boards of the Missionary Societies. The right men are those who do not regard themselves as missionary experts, capable of directing the operations in the field, and concerning themselves with details connected with spheres in which they have no experience; but men who have a keen interest in the evangelisation of the world, who are sufficiently acquainted with the relative needs of different fields to direct the forces and supplies required, able to stimulate the churches to discharge their responsibilities, and, having the fullest confidence in the men in the field, are content to rely entirely on the councils of war to settle the plan of campaign, and the details involved in successfully carrying it out.

There is a growing tendency to send Deputations from the Home Boards to visit the various fields, and there can be no doubt that such Deputations have a very useful rôle to fulfil. The nature of that rôle, however, needs to be very carefully defined. Under the present system of a direction of the plan of campaign from Home, they may easily mistake their true function and emphasise the present difficulty. No Deputation from the Board to the field can, in the course of a few months' visit, ever bridge over the gulf which separates the men at home from the men in the field, or enable the Home Boards to discharge the duties and responsibilities which rightly belong to the missionaries. The true object of a Deputation

should never be to make a survey of the field of operations and the conditions of the task, with a view to enabling the War Office to arrange plans of campaign and settle details of engagements. Such an object only emphasises the present difficulty, and does more harm than good. It attaches more importance to a few months' visit than to a life-long residence; to a hurried and hasty impression, than to a careful, prolonged, and experienced study; to a detached opinion arrived at by men without experience, than to the long-considered and carefully-weighed decisions of men whose lives have been spent in the field, and who will spend and sometimes sacrifice those lives in the cause. Young missionaries are frequently and rightly warned against forming hasty opinions and coming to premature conclusions, but Deputations have been sent out, not only without such warning, but almost for the express purpose of forming opinions, which of necessity must be hasty, and pronouncing judgments which can hardly be anything other than premature. The true object of a Deputation is surely something very different from this. It consists in obtaining a clearer idea of the needs of the field, the difficulties involved, the nature of the resources available, and the effect of the operations already carried on, in order that it may enable the Board more justly to weigh the relative needs of the various fields for which they are responsible, and quicken the Home

Church that it may realise more fully the greatness of the task, and the needs that task entails. This is a work of immense value to the missionaries, the Home Boards, and the churches. It is calculated to produce the kindliest and most sympathetic feelings between the missionaries and the Home Boards, where the other object is only likely to produce soreness and friction.

The relation between the Home churches and the missionaries is a vital one, and depends upon the fullest confidence on both sides and the most loyal co-operation. Carey's famous illustration of "holding the ropes" needs to be constantly borne in mind. Those who hold the ropes must see to it that the best men the Church can find are sent below, furnished with the best tools, and sustained by a sympathy and trust on the part of those who send them out, which will enable them to work with a joyous confidence and an exuberant hopefulness. The men who are down below must likewise feel that they possess the confidence and entire trust of those who are above, and that while they are at work below, the grip on the ropes will not be allowed to relax, either through a lack of faith in the Church's mission, or a misconception of the nature of the work which is being carried on in the Church's name. If our modern thought and feeling have altered the expressions in which we have been accustomed to give utterance to the Church's faith, and modified our conceptions of

the nature of the Church's mission to the world, they have but intensified the sense of the reality of the faith, and enlarged our ideas of the task to which the Church has been called. The evangelisation of the world has come to mean far more than the preaching of a theological gospel to those other members of the one family of God, whom we were accustomed to call heathen. It has come to mean the gathering together into one, by every means and in all ways, of the children of God who are scattered abroad. We have come to see that this task is the reason for the Church's existence, that it embraces the whole of human life as well as the whole of the human family, and that it is being carried on by both those within and those outside the organised churches of Christ. The Gospel of Christ, of which we are the stewards, is that evangel, to be made known by word and deed, at home and abroad, by orthodox and unorthodox, by recognised and unrecognised followers of the Christ, that the kingdoms of this world are by eternal right, and must be made in actual fact, the kingdoms of God, and consolidated into the universal Empire of Christ.

THE END

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